



GRACE JOURNAL

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A GENUINE CHRISTIAN NON-CONFORMITY

Romans 12:2

HERMAN A. HOYT

President, Grace Theological Seminary

By definition it can be said that Christianity is at once a doctrine, an ethic, and a life. It involves creed, character and conduct. Or to put it another way, it consists of believing, behaving, and becoming. Any emphasis on any one of these to the exclusion of the others produces a lopsidedness of character, a freakness of deportment, and a confusion of understanding. If there is emphasis upon doctrine to the exclusion of life and ethic, the result is antinomianism. If the emphasis is on ethic to the exclusion of doctrine and life, the result is legalism. If the emphasis is upon life to the exclusion of doctrine and ethic, the result is modernism.

The duty of a theological seminary is to bring all three of these into focus. This is the purpose of Grace Theological Seminary. But by virtue of its very nature, a theological seminary is predominately theoretical. It lays its emphasis upon doctrine, and life and ethic are sometimes slighted. Professors and students labor long hours in the impartation and acquisition of learning. Its application to conduct and its inculcation in character are often short-changed, at least from the standpoint of the amount of time devoted to them. The pressure is on to pass the examinations that professors will be giving at stated intervals. In this context, it would seem, there is no other imperative.

Hence the danger is that this sort of approach will produce professionalism. Christianity may deteriorate in the thinking of the individual into mere doctrine apart from performance and personality. The peril of mere professionalism issues in a walk that is far from God and a life that resembles less and less the person of Christ whose name has been called over one at the moment of conversion. As ethic and life grow dim in the consciousness, under the pressure to pass examinations involving doctrine, the realization is gradually lost that there are more rigid examinations dealing with ethic and life. And failure to pass these examinations can spell failure in the essential purpose of all life.

It was the possibility of this defection that led the apostle Paul to address these words to the believers in Rome and through them to believers everywhere. Most assuredly they come to us who, under the leading of the Holy Spirit, have elected to serve the Lord as leaders of His

The above address was delivered at the Fall Convocation of Grace Theological Seminary, September 13, 1966.

people. Like prophet, like people; like priest, like people. It cannot be expected that the people will make progress beyond the point of their leadership. But in addition, for the personal benefit of each student and teacher, it seems worthwhile to consider the meaning of these words. In this passage of Scripture there is gathered up the meaning and purpose of Grace Theological Seminary.

In the development of this passage of Scripture I will use the theme of non-conformity, and I will develop this theme in a series of five movements of thought: the act, the age, the art, the aid, and the aim of non-conformity.

I. THE ACT OF NON-CONFORMITY COVERS A PATTERN OF PERFORMANCE

"And be not conformed"

An analysis of these words will demonstrate that they contain at least three things. In the first place believers are delivered a prohibition. The negative with the imperative made in the present tense means to stop doing something. In the second place they were engaged in a process or practice, as indicated by the present tense of the verb. In the third place, they were following a pattern of performance. That is the essential meaning of the verb.

The application of these words to believers constitutes a command to stop a pattern of performance in which they were engaged. This undoubtedly means that the course of life in which they were engaged had not changed after they made the transition from the old life to the new life. Things went on pretty much as usual without any radical transformation. This cannot have reference to the faith, for he commends this in them at the very outset of the epistle (1:8). This undoubtedly does not have reference to some of the grosser forms of sin. But it does have reference to a pattern of conduct like that of the world. Chapters 12-16 clearly indicate what Paul has in mind, as for instance, the lack of sobriety in the evaluation of self (12:3), insubordination to government (13:1), the lack of sympathy toward weaker brethren (14:13), the absence of singleness of heart in relation to God (15:6), and the failure in separation from divisiveness (16:17).

-gument of the apostle is that they should stop being conformed to the world. Quite evidently it is the very nature of mankind to follow the patterns about them. They are bound to imitate. The word translated "conformed" means to put a form on the outside that is unrelated to the nature on the inside. This sort of an outward form thus obscures the true nature within. It is temporary because it is purely external. It is trifling because it is dissociated from the internal. And it is treacherous because it deceives. This is the pattern of performance employed by Satan. In outward appearance and operation he transforms himself into an angel of light, when in reality on the inside he is full of darkness (II Cor. 11:14). Satan's ministers also follow the same pattern (11:15). It is the reverse of this among true believers to which Paul calls a halt. Believers with a new nature should not be obscuring that nature with patterns of conduct that belong to an old nature.

II. THE AGE OF NON-CONFORMITY COMPRISES THIS PRESENT PERIOD

"To this world"

This period is marked by the use of the word "world." In the original Greek language it is the word aiōn referring to an age of time. From the English text one might imagine that the original language would carry the word kosmos indicating an order or arrangement of things. But this is not the case, and this fact is significant in relation to the prohibition.

Moreover the present age is specified as over against some other age. It is referred to as "this" age. Inasmuch as the Bible names only two ages, the present age and the age to come (Mark 10:30; Luke 18:30), it seems proper to identify this age with that period which began with Adam and will conclude with the coming of Christ. The apostle is therefore commanding the saints to stop following the pattern of this present age as opposed to the age to come.

It is a principle of operation that concerns him. Since he used the word age (aiōn) as over against order (kosmos) he is concerned not with design but disposition, not with shape but motive, not with arrangement but purpose. One thing characterizes the nature and disposition of this age. That is sin. So Paul refers to this period of time as "this present evil world" (aiōn, Gal. 1:4). Salvation is to provide the saints with a new incentive, a new dynamic, a new principle of operation.

The present order and arrangement of things is not necessarily evil in itself. But this order is temporary and transitory and if made the object of affection as though it were permanent no good can result. Therefore "they that use this world" should do so as not abusing it (I Cor. 7:31), and the guiding principle is to do everything for the glory of God (I Cor. 10:31). This excludes the motivation of self which characterizes this present evil age from the sin of Satan to the last insurgent at the revelation of Christ.

There are those who pride themselves on being non-conformists. But in the strictest sense of the word there are no such people in the Biblical sense, except Christians. The non-conformist of this world merely shifts from one pattern of this present age to another and is motivated by the same selfish principle. Unfortunately some believers also imagine they are being non-conformists in the Biblical sense when they adopt the strict methods of mere asceticism apart from the guiding principle of the glory of God. The decisive point of non-conformity for the believer is not the present arrangement but the principle of operation. This is further explained in the words which follow.

III. THE ART OF NON-CONFORMITY CONSTITUTES TRANSFORMATION

"But be ye transformed"

By contrast transformation is commanded for believers as the controlling principle of life. The strongest adversative in the Greek language is used to impress this upon the reader, and it is translated by the word "but." Since outward form without concern for inner nature has

been the controlling principle for the people of the world, then in contrast with this, a new and a different controlling principle should be adopted. This is set forth in the word "transformed."

The character of this transformation is the key to the Christian life. This strikes at the very heart of the problem that confronts every child of God. The word "transform" is a translation of the Greek word metamorphoō. This is a compound word. The root describes a form that is put on the outside that represents the nature on the inside. The preposition marks the transition of this form from within to the outside. From this word comes the English word "metamorphosis." Doubtless you have met this word in the course of your study of biology. But even if you have not, you have some conception of the process.

Already you have been seeing that upholstered worm crawling about, known as the caterpillar. Actually, this worm has a butterfly nature. But this would never be suspected from the fuzzy externals. But this fall, he will build a cocoon, and during the winter months will undergo metamorphosis. This means that the inner nature will produce a gradual change penetrating to the externals, and in the spring he will come out of the cocoon in all the delicate hues and intricate framework of a butterfly.

It is this sort of transformation that constitutes the controlling principle of life for the believer. Christ has been formed within by the operation of the Holy Spirit. Now from this inner presence there should proceed the pattern and the power of life. This is merely another way of saying that the believer should be filled with the Holy Spirit, and under His constant control. This will stand in diametric opposition to the controlling principle of sin, which puts on a multitude of outward forms, some of them noble and pious in outward appearance, but inwardly motivated by the same selfish and rebellious spirit.

The continuity of this transformation is clearly indicated by the tense of the verb. It is a present tense, and could therefore be translated, "Be in the process of being transformed." This indicates that the transformation does not take place all at once. It will be progressive, extending over all the years of this life. This guards one against the many false panaceas that suggest that some crisis experience can suddenly transport one from spiritual infancy to mature manhood. This is a warning against any sort of perfectionism until the coming of Christ. It is a safeguard against false experience that leaves one in doubt and often leads to despair. It is the way of real victory and true happiness.

IV. THE AID TO NON-CONFORMITY COMPREHENDS THE WORD OF GOD

"By the renewing of your mind"

The controlling center of life is the mind. That explains why Paul refers in this verse to the mind. It is in the mind where the motives are generated, where movement begins, and where conduct is rationalized. It is here that influence is brought to bear for good or for ill. Whatever thoughts possess the mind and condition the thinking, these same thoughts create motives, coerce the will, and compel conduct. Is it any wonder that Paul in another context urges "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). For as a man thinketh in his heart, so is he (Pro. 23:7). Therefore keep thy heart with all diligence, for out of it are the issues of life (Pro. 4:23).

Right here a corrective process is advised by the apostle. It is that of renewing the mind. This can only mean that the mind left solely to itself is no safe guide. There is the constant necessity of making this instrument of guidance new again. Since the mind is ever sensitive to the shifting winds of thought, it can easily be magnetized in the wrong direction. Corrosion can build up on this delicate instrument. This can produce a lack of comprehension, and a resulting confusion. In the face of this ever present peril, the mind must be made new again; there must be the constant infusion of thought from another source than self and the world round about.

The correcting chart is the Word of God. If one expects to walk in God's ways, then he must think God's thoughts after Him. And it is utterly unthinkable that a man may attain to those thoughts by himself. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). This means that the believer is absolutely dependent upon revelation to know the thoughts of God. He is absolutely dependent upon the Bible for the source material with which to renew his mind. But in this fact there is also provided an objective chart for his life. Though the power for living the Christian life comes from the presence of the Holy Spirit within, yet this divine power is guided by the objective revelation in the Word of God. Subjective sincerity is thus safeguarded by objective security. And best of all, the believer is not reduced to a mere robot or automaton. He is a person empowered by the Spirit, exercising freedom of the will, and guided by the unerring Word of God.

V. THE AIM OF NON-CONFORMITY CENTERS IN THE WILL OF GOD

"That ye may prove what is that good, and acceptable, and perfect will of God."

The master plan for every life is the will of God. As the context reveals, this particular passage has to do with the will of God as it relates to the individual believer (3-6). There is the will of God for the universe, humanity, and Christian people in general. But at this point, the apostle is talking about the will of God for each believer in distinction from every other believer. In this particular sense there is a master plan. And happy is that child of God who finds that plan and conditions his life over that pattern and orders his steps in it.

The major particulars of this master plan are three in number. Specifically stated they are good, acceptable, perfect. Every child of God should be careful to check for these three things in that plan he is following. If the plan does not qualify at these points, he has reason to question whether the plan he is following is the divine plan.

In the first place, the plan should be morally pure, that is, good. And the measure for purity is the holiness of God as set forth in the Bible. God's plan for the believer's life does

not contradict the message of holiness in the Bible. At this point there is no need for prayer, for subjective incantations, for clever rationalization, and the many other methods of subterfuge used to verify God's plan. God has already spoken, and His revelation is in the Bible. The Bible declares that the believer is called to holiness (I Thess. 4:7), and any plan that does not possess this quality at its very outset and in its overall construction is not of God.

In the second place, the plan involves willing performance. The word "acceptable," better translated into English by the term "well-pleasing," is used in verse 1 of the sacrifice of our bodies. The presentation of our bodies as a living sacrifice is well-pleasing to God. The submission of our bodies in the performance of God's will is well-pleasing to God. It is said of Christ that He pleased not himself (Rom. 15:3), but He did please the Father whom He served (John 8:29). It is therefore our responsibility to please the one who called us (II Tim. 2:4). Nothing will place a child of God so near the center of God's will as the willing submission to that particular thing God has for us, that thing that differentiates us from every other child of God. The slightest deviation from that master plan takes us out of the very center of His perfect will.

In the third place, the plan is essentially perfect. The word "perfect" describes that which lacks nothing that it ought to possess. In every aspect and detail the master plan possesses those qualities which God has arranged for us. In this respect it lacks nothing. Any weighing of details with a consequent depreciation of the value of them because they do not quite square with our understanding or fit in with our system of values is playing fast and loose with the plan of God for our lives. Who knows how important a seemingly minor detail may be in the long run? Who knows how important that detail may figure in our future success, or happiness, or to the reward at the Bema Seat of Christ? Anything less than perfection of detail in adopting the plan for our life should be rejected as not of God.

The meticulous proving of the plan of God for our lives is laid upon us as a continuous responsibility. The words "that ye may prove" mean to seek out by careful search that ye may discover that master plan.

The Greek construction means that there must be purposive search involving the exercise of personal responsibility. A do-nothing policy leads nowhere. Discovery depends upon exploration, and that exploration is carefully outlined at the outset of this verse. The believer must stop being conformed to this present age, and in its place he must undergo progressive transformation into the likeness of Christ by the renewing of his mind. This requires the exercise of personal responsibility.

The words also set forth the necessity for a pressing search involving rigorous and intensive discipline. The word "prove" means the application of a severe test. In the case of metals the word often refers to the use of fire. Most certainly at this point the test will often take on the quality of burning. It will burn like fire sometimes to turn the back upon the patterns of conduct in this present evil age. There will be times when it will call for the exercise of every bit of moral energy to continue in the path of transformation into His likeness.

Moreover, these words call for progressive search involving continuous and systematic apprehension of the truth concerning His will. The present tense can mean nothing else. There is no point at which we can sink with ease into a reclining position and sigh with relief as though the last summit of truth had been scaled. Though the truth has been revealed and recorded in the Bible, we have not yet apprehended its full meaning on the mental side, and most certainly we have not incorporated that truth into conduct on the moral side. This progressive search provides for us a constantly receding horizon and an unfolding vista of truth concerning God's will for our lives.

There is just one requirement to experience fulfillment. That is willing submission to this Biblical instruction. It is this that opens to us the path of ever enlarging comprehension, growing usefulness, and fuller enjoyment of the Lord.

CHRISTIANITY AND EDUCATION

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A student generally attends a Christian college rather than a secular institution because he wants a distinctive type of education, a Christian education, that he may be prepared to serve the Lord effectively in the area to which he has been called. But the question naturally arises, what is Christian education? Is Christianity merely the frosting that covers the cake of a secular approach to education? Is an education Christian simply because the faculty and administration of the school are Christians, because classes are opened with prayer, because in classes there is no violent attack upon the principles of the Christian faith but rather a sympathy toward them, because a Christian atmosphere is maintained for the student body by such things as daily chapel services, Christian fellowship, and Christian standards of ethics? These things, although certainly very important, are simply the fruit of the fact that we are Christians; they are not the root of that which makes an education to be Christian. What, then, is that distinguishing feature which makes an education to be Christian as contrasted to any other kind of an education?

THE CHRISTIAN THEORY OF KNOWLEDGE

The Two-Realm View of Knowledge

When we speak about education we are, of course, concerned with the nature of knowledge, and how we attain it. It is quite a common approach to divide knowledge into two areas or types, secular and religious. There is one kind of knowledge that deals with reason and the things of the world, and there is another kind of knowledge that deals with faith and the things of God. One kind of knowledge may be called philosophical, the other may be called theological.

We see this two-fold division developed by Thomas Aquinas, the great 13th century Roman Catholic theologian. To Thomas there are two methods of arriving at truth, reason and revelation, philosophy and theology. Both are true methods of arriving at a knowledge of God. By revelation we can know more about God than we can by reason, but nevertheless, reason operating independently of revelation can lead us to the truth.

All of this is based on a Roman Catholic conception of the nature of man. For Romanism, Adam was not quite perfect when he came from the hand of the Creator. He had a definite

tendency toward evil. The power of the flesh in him was strong. And so to help him God gave him a superadded gift of original righteousness, what the Romanist calls the donum superadditum, to assist him in this struggle. However, in spite of this gift, Adam sinned. The result was that he lost this original righteousness. The Fall had very little more effect on him than that. Although they speak of his reason as being "wounded" it was not wounded in any sense as to prevent him from reasoning properly and arriving at the truth independently of God. The heathen Greek philosopher Aristotle, whose philosophy forms the basis of much Roman Catholic theology, arrived at the truth in many areas, according to this system.

The Christian needs to be very careful to avoid this Romanist error. Man was not simply "wounded" by the Fall. The Bible describes him as being blind, dead, and unable to receive or know the things of the Spirit of God (Eph. 2:1; I Cor. 2:14; II Cor. 4:4). The Scriptural picture of him is that he is totally depraved and totally unable to do anything good (Rom. 3:10-23; 8:7, 8; Jer. 17:9). In order to be able to know the truth man needs regeneration; he needs to be born again by the power of the Spirit of God. Only then as he is brought out of darkness into light and out of death into life, can he know the truth and enjoy freedom from the dominion of sin.

The Unity of Knowledge

Instead of the two-realm theory of knowledge the Christian would insist that there is only one kind of true knowledge. In a very real sense all knowledge is theological. This must be so in the light of our concept of God.

Our God is the creator of this world. He is also the one who controls it, operates it, preserves it. He is the one "who worketh all things after the counsel of His own will" (Eph. 1:11). Thus, everything in this world has the meaning or interpretation which God has put into it. No facts can be raw, brute things which just happen to be here in the world, meaningless until they are systematized and categorized by the mind of man. All knowledge is God-created, God-related, God-interpreted knowledge. Since God is the one who has created, who controls, and who preserves this world, one cannot truly know anything unless he understands it in the light of its relationship to God.

Thus, there cannot be a two-fold division of human knowledge. In order to know science truly, or mathematics, or history, or politics, or anything, we must see them as the creation of God and the product of His counsel. To fail so to relate and interpret all knowledge is to have only a limited, distorted kind of knowledge. All knowledge is God's knowledge, and thus it cannot be divided into the secular and the religious.

The Means of Attaining Knowledge

We have seen that since God is the creator and controller of this universe, everything must have the meaning or interpretation He has put into it. He is the truth and the source of all truth. So, it is only when our minds are in conformity with the mind of God that we can have

the truth about anything, i.e. about God, man, history, science, or any other subject. All our thinking must be brought into subjection to the mind of God as He has revealed Himself in His Word. Our thoughts are to be analogical to God's thoughts. We are to think God's thoughts after Him. Only then can our knowledge in any area be true.

Let us illustrate what we mean. We can look up into the sky on a clear night and see a display of the heavenly bodies in all their glory. Certainly no Christian can be consistent with his faith and think of these celestial bodies as things which just happen to be there which he must seek to understand, interpret and give meaning to, apart from their relationship to God. For these are not things that just happen to be there. Our God has created them. He preserves them. He controls them. They are what they are by virtue of what God has made them to be. And unless we recognize their relationship to God, unless our thoughts concerning this world are in subjection to and in accordance with that which God has to say about it, we are failing to approach it from a Christian perspective, and we are failing to get at the real truth concerning these things. And where do we find the expression of the mind of God? We find it only in the Bible. Since it is the inspired, infallible Word of God it is the supreme and final authority for all truth, and only that which is in accord with it is truth.

Who Can Attain Truth?

We must always keep in mind that the unregenerate man is spiritually dead, he is totally depraved, and cannot receive or know "the things of the Spirit of God." He is not subject to the law of God, neither indeed can he be. These "things" are discerned or understood only through the illuminating power of the indwelling Holy Spirit (Eph. 2:1; I Cor. 2:14; Rom. 8:7,8). This means that only the one who has been regenerated by the Spirit of God can receive or understand the "things of the Spirit." So, only the Christian can have real truth, for only the Christian can subject his mind to the mind of God and give God that place in his thinking which He should have. The unregenerate man has deliberately "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25).

And those "things of the Spirit" enter into every area of thought. No area is excluded. As we have emphasized before, knowledge is a unit. All knowledge is in a real sense theological. There can be no division into the secular and the religious. All knowledge has its origin in God and its relationship to Him. All of creation is revelational of God (Psa. 19:1; Rom. 1:20). All that transpires in the history of men and of nations shows His guiding and controlling hand (Acts 17:26; Rom. 13:1; Dan. 4:25; Job 14:5).

This does not mean, of course, that the Christian can be perfect in his knowledge and never make mistakes or misunderstand. Although we have been regenerated by the Spirit of God, have become new creations in Christ Jesus, and can now "think God's thoughts after Him," nevertheless, we still have the sin nature which remains with us throughout this life. And so, as long as we are here in the flesh, we will at times err.

Neither does this mean that the unregenerate man does not have truth of a kind. We would not be so foolish as to say that. Certainly the non-Christian research scientist can

discover many truths as a result of his investigations. But unless he recognizes that God is their creator, that He is their controller, that they receive their meaning or interpretation from Him, then he certainly has only a very limited and distorted kind of truth. And that truth which he has is true in spite of himself. It is true because Christianity is true. Two plus two equals four in spite of the non-Christian's assumption that that is just the way things happen to be in what he considers to be this chance-controlled world. Rather, two plus two equals four because that is the way our God has created and controls this world of His. He is the one who makes it to be so.

THE OBJECT OF CHRISTIAN EDUCATION

In the Academic Realm

If we are to have truly Christian education in the light of what we have said, our object must be that in every course which is taught the divine origin, the divine relationship, and the divine interpretation of our knowledge should be recognized. This means, for example, that in the study of history it must be pointed out that none of those things which have transpired down through the centuries have ever taken place by chance. All is a part of God's all comprehensive plan and purpose for this world. He "ruleth in the kingdom of men" and "worketh all things after the counsel of His own will." The hand of the Lord must be recognized behind all events to accomplish His sovereign purpose.

So also in the study of science. If we are to offer a truly Christian education we cannot approach any area from a supposed neutral point of view. There is no neutral point of view. This world is either the product of chance, as the non-Christian says, or it is the creation of our God. And if it is His creation, and is controlled by His providential power, then we are denying and insulting our God if we do not recognize this in all things that take place, whether in the physical, biological, chemical, or any other area of the scientific world. Any education which neglects to acknowledge God's creative activity and His providential hand is to that extent not Christian.

Another illustration may be taken from philosophy. Only in the light of the Word of God can we properly evaluate non-Christian systems of thought. The unbeliever is always wrong in his conclusions because he begins wrong: he begins apart from God. He is not an innocent babe searching for the truth, but a rebel against God. He has changed the truth of God into a lie, and worships and serves the creature more than the Creator (Rom. 1:21-25). Any approach to philosophy which fails to recognize this Biblical truth certainly has no right to be called Christian.

In Other Areas

There is more to Christian education than the so-called academic. We should be concerned with training and developing the whole man; not only the mind, but the body and spirit

as well. All is to be brought into subjection to our God. Thus, in a Christian school or college it is well to have athletic teams. These should not be simply to provide an opportunity for the students to let off steam, although they certainly do that. Rather, they should teach such things as teamwork, loyalty, enthusiasm, discipline, to the glory of God. They should help to strengthen these bodies which God has given us, and relax these minds He has given us, that we may be better fitted to serve Him.

So also should all other activities have a similar purpose. Such things as daily chapel services, spiritual life and missionary conferences, prayer meetings, a Christian standard of ethics, social events, and the many opportunities for Christian fellowship should all be directed toward the spiritual edification and strengthening of the student that in all our God may be glorified. All these things are vital part of a Christian education.

CONCLUSION

The object, then, of Christian education, is to bring the whole person, mind, body, and spirit, into complete subjection to the mind and will of God, to the end that He may be glorified (I Cor. 10:31). Only that education which gives God that all-inclusive place in our thinking which He should have can be called Christian. And only that person whose mind is in complete subjection to the Word of God, whose attitude toward the body is that through it he may glorify God, and who in his spirit knows the reality of true communion and fellowship with God, can be called a truly educated person.

PREACHING AND THE FELLOWSHIP

KENNETH O. GANGEL
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These are days in which it is becoming increasingly more popular in theological and sociological circles to disparage that ministry of the church called preaching. The criticism runs a wide gamut of thought from those who would argue simply that one must change his vocabulary to facilitate dialogue with twentieth century man to those who would argue that the gospel can no longer be communicated through preaching and that, therefore, this traditional method must be replaced by something more contemporary, such as varying approaches to group dynamics. Still amidst the noise and din, there comes echoing through the halls of history a clear and distinctly New Testament note which reminds us that when Jesus Christ began to spread the message of the living God, He began to "preach." Wuest expands the idea inherent in the word as follows from the passage in Matthew 4:17, "From that time on, Jesus began to be making a public proclamation as a herald with that formality, gravity, and authority as must be listened to and obeyed. . . ." (The Gospels).

It is always wise at the beginning of any discussion to define terms, and the two which appear in the title of this study must come under scrutiny at this point. There is already inherent in Dr. Wuest's expanded translation a significant idea of what is conveyed in the New Testament use of the word or words rendered in the English text as "preaching." The basic meaning of the word is not changed by the content of that which is preached. Whether one is considering euangelizomai, katangellō, or kēryssō, the idea of public proclamation of the message of God is still in focus. It should be noted that the kind of preaching under consideration in these paragraphs is to be always Biblical and most often expository. Preaching that is Biblical will always find its source and content in the words of Holy Scripture. Preaching that is truly expository will take as its objective and its method the explanation and application of the written Word of God in the tradition of such expositors as Alexander Maclaren and G. Campbell Morgan.

The word "fellowship" is not so easily defined. It might refer to the mystical union which unites those who through participation in the finished work of Christ have entered into a relationship with each other in His body, the Church. The word might be used in reference to the people of God themselves, and here koinōnia would become almost synonymous with ekklēsia. The emphasis on koinōnia might be a horizontal one which is viewed in the Word as a "share" or "partnership" between two members of Christ's Church. On the other hand, the focus might be vertical in which the communion of the Christian with his God is the perspective.

Suffice it to say here, that the emphasis of this study will be sufficiently general to include all of these uses of the word koinōnia. Indeed, there is not one of them that cannot and should not be touched by the ministry of preaching.

The problem that precipitates these thoughts is one of relationship between "preaching" and "fellowship." The presupposition involved assumes that there is a need for God's people today to recapture a sense of koinōnia. This recapturing must include not only a renewed understanding of relationship between believers, but also an appreciation of the church at work in the world. Here again, ekklēsia and koinōnia join hands and march in review before the ranks of the redeemed. To understand the purpose and practice of koinōnia, one must recognize and appreciate what it means to be the Church. The question actually then might be worded, "What can preaching do to make God's people aware of their responsibility and privilege as the ekklēsia in koinōnia?" This question may be answered in the form of a number of propositions.

PREACHING THE NEW TESTAMENT LEADS TO AN AUTHORITATIVE UNDERSTANDING OF WHAT THE CHURCH IS

If people are to know how to become part of the church and how to act after they have become part of the church, this knowledge must be gained from a source of truth. Now all truth ultimately is God's truth, and when the scientist discovers some new feature of biological life which hitherto had been unknown, he is merely uncovering another facet in the magnificent universe created and controlled by the God of the Bible. The need for the information which he has discovered may have come from a number of different sources, such as the world of medicine or even anthropology, but the answer had to come from an investigation in the realm of biology for here alone lay the authoritative answers to the questions of physical life.

In like manner, the Christian may listen to the multitudinous voices of sociology and psychology raised in chorus to analyze the maladies of the twentieth century church, but ultimately he must be driven back to the discipline of theology and, more specifically, to the New Testament itself for the cures and remedies for the ills of the church. The "organization man" of the 1960's needs to hear God speaking and telling him what it means to be the church. He can never appreciate the significance of "fellowship" until he recognizes that koinōnia in Acts and also today is the direct result of the Holy Spirit's working in the church. It is a natural reaction of the Christian's regenerated spirit to God's Holy Spirit.

How can God's people be brought to a recognition of the challenge inherent in the church's mission in the world? They see it in the preaching of the book of Acts as the Spirit of God motivated the early church to evangelism and proclamation, throughout the then known world, of the gospel of the resurrected Lord. How can the members of the modern day ekklesia understand and deal with the many problems which beset their local assemblies on every hand? They can see their problems mirrored in the church at Corinth as the expository preacher takes them, chapter by chapter, through the two epistles which deal so completely with the problems of a local church. How can Christians today enter into the spirit of the doctrine of the Christian faith upon which the walk and the work of the church is founded? They can hear God speaking

as the preacher echoes the Word in an ecclesiological explanation of Romans, Galatians, Ephesians, Philippians, and Colossians.

This is a mere introduction to the preaching of koinōnia from the New Testament. One could go on to examine the comparison between the old covenant and the new covenant in the book of Hebrews or the description of the pastoral ministry in the books of Timothy and Titus. Let it be believed that when God's chosen preacher enunciates the meaning of ekklēsia from the pages of the New Testament the Holy Spirit can illuminate the minds of God's people to see themselves as the church in koinōnia.

PREACHING IS A BASIC COMPONENT OF TRUE WORSHIP

A major goal of preaching in the church is worship. Christians can only bring themselves into a proper koinon relationship with each other when they have first brought themselves as individuals into a proper relationship with God. The apostle John reflects the significance of preaching to these relationships when he says,

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ (I John 1:3).

First proclamation of the truth, then a koinōnia with the Father through the Son, and finally a horizontal koinōnia between and among those who have a like relationship to God. Like Isaiah of old, the mid-twentieth century Christian must first see his relationship to a God of holiness, reflect then upon his own sinfulness, and finally be ready to reach out to others with a commitment that allows no reservations.

But what does preaching have to do with worship? One's concept of worship may be said to be sacramental and sacrificial. It may also include mutual edification and outreach to the unsaved. But at the root of the tree is the food source for the whole process: the Christian hearing from God about Himself. Only then can he react in adoration and thanksgiving; only then can he share with his brethren those mutual blessings of the most holy faith; and only then is he ready to reach out to a needy world with a message which is the "good news."

PREACHING UNLEASHES THE SUPERNATURAL POWER OF THE WORD OF GOD WHICH IS ABLE TO BRING ABOUT SOCIAL CHANGE IN THE LIVES OF THE HEARERS

The current civil rights problems in the United States are ample evidence that morality cannot be legislated. Man's attitudes are merely the product of a heart and mind given over either to Christ or kosmos. The Word of the living God has in its application by the Holy Spirit, the supernatural power to change the minds and the hearts of men from hate to love, from selfishness to sharing, and from isolation to koinōnia. The apostle Paul had this power in view

when he wrote,

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men (I Cor. 1:18-25 RSV).

Here again, preaching inculcates the concept of koinonia. God is thus at work in our preaching (Phil. 2:13, I Thess. 2:13), so that to reject preaching is to reject God Himself (I Thess. 4:8). Preaching is an event in which God acts. The Bible leads us honestly to expect miracles through our preaching. Lives will be changed and therefore the church will be changed. The transforming power of expository preaching may not appear immediately, but ultimately the sowing of the inscripturated Word will come to fruition in the lives of God's people as they begin to act like the ekklēsia in koinōnia.

PREACHING IS THE NEW TESTAMENT PLAN FOR CHURCH DEVELOPMENT

If koinōnia and ekklēsia are to be as closely allied as has been viewed in these paragraphs, then that which ultimately builds the church (both in size and in quality) must also build the fellowship. Although preaching may not be the only means of such edification, it certainly is one of the primary means available to the church down through the years of its history.

We must never overlook the fact that the miracle of God through preaching is as great a miracle when it results in the edification of the saints as when it draws people into the church initially. As the people of God grow in the grace of God, they develop perspective which can build their understanding of what it means to be the church. When they have seen this they begin to sense and practice the spirit of koinōnia.

One of the mountain-peak passages of the New Testament speaking to this aspect of the ministry of preaching is the fourth chapter of the Ephesian epistle which Wuest "expands" in this manner, beginning at verse 12:

For the equipping of the saints for ministering work with a view to the building up of the Body of Christ, until we all attain to the unity of the Faith and of the

experiential, full, and precise knowledge of the Son of God, to a spiritually mature man, to the measure of the stature of the fulness of the Christ, in order that we no longer may be immature ones, tossed to and fro and carried around in circles by every wind of teaching in the cunning adroitness of men, in craftiness which furthers the scheming deceitful art of error, but speaking the truth in love, may grow up into Him in all things, who is the Head, Christ, from whom all the Body constantly being joined closely together and constantly being knit together through every joint of supply according to the operative energy put forth to the capacity of each part, makes for increased growth of the Body resulting in the building up of itself in the sphere of love. (The Gospels)

Here the preacher is viewed as being concerned with the maturity of the saints, their knowledge in the things of the gospel and their likeness to Christ. These things precede the unity of koinōnia and, yet, are parallel with it. As the individual believers "grow up into Him in all things" so the Body is being "joined closely together." In this sense, therefore, koinōnia is the result of a carefully designed program of edificational preaching.

PREACHING IS THE FOUNDATION UPON WHICH ALL THE OTHER ACTIVITIES OF THE CHURCH ARE BUILT

Proclamation of truth is foundational in the church. By it the church lives and moves and has its being. However, the twentieth century parish has made the pulpit only one of many avenues along which God's people walk to growth in fellowship and service.

The educational program of the church, for example, is an increasing outreach of didachē through classroom and counsel. What is the relationship of preaching to teaching in the local assembly? In the ministry of our Lord, they were inseparable. Even so in our day the evangelical church cannot afford to build unreal competition between pulpit and classroom but must see the harmony of these basic aspects of the church's unified program of communication.

Consider further the mission outreach of the church. If American Christians, for example, are going to enter into the spirit of a koinōnia relationship with African or Australian Christians, there must be a challenge of universality resting upon the absolute basis of truth in God. In other words, God's truth is proclaimed in different languages by preachers with varying colors of skin, but the truth is singular and therefore the adherents to the truth can be singularly drawn together under one Lord.

A healthy re-emphasis in the evangelical church today is a return to the Christian family as basic to all fellowship in larger groups. Here again, the preacher has the responsibility of stimulating proper family attitudes and behavior by clearly conveying the emphasis of the Word of God on the Christian home.

Perhaps a clear picture of the centrality of proclamation comes in St. Paul's words to Timothy, the young pastoral leader in the early church. There were many specific organi-

zational and personal problems with which Timothy had to deal in his overseeing responsibilities. The aged apostolic prisoner speaks to many of them in the course of his two epistles to his son in the faith. When all is said, however, there remains one final charge which encompasses the broad spectrum of Timothy's activities: "Preach the Word" (II Tim. 4:2).

There is one word in the contemporary jargon of preaching which has not yet been mentioned. Its absence would most certainly label these thoughts inadequate. Reference is made, of course, to the word "relevance." Let it be understood that the Biblical basis and expository method for which this writer appeals must also be accompanied by a preaching that reaches the mind of the "organization man" in the cosmopolitan world of the 1960's. Relevancy, however, must supplement authority and not displace it lest the trumpet give forth an uncertain sound.

The evangelical preacher must never lose sight of the fact that the gospel is relevant for modern man. There is no other God-given way whereby the church can be drawn together in a koinōnia which defies the naturalistic analysis of human behavior. If one surrenders preaching, one surrenders the method of Peter, Paul, Chrysostom, Luther, Calvin, Wesley, Edwards, and of our Lord Himself. It is not a substitute for proclamation that is needed in our day to build the fellowship of Christ's church; it is a return to Biblical, expository, life-related, and Spirit-filled preaching which has always characterized the church at its best.

THE PHILISTINES AND THE EARLY KINGDOM OF ISRAEL

ROBERT W. BENTON

The early history of the nation Israel contains repeated reference to the group of people known as the Philistines. As the transition is made from the period of the judges to the inauguration of the new king, Saul, and the reigns of Saul and David that follow, the Philistines occupied an important place in that segment of history. The resultant situations and frameworks that Solomon would face received definite influence from this people situated on the coastal regions of Canaan.

The common enemies of Israel such as the Moabites, the Ammonites, and the Edomites had certain relationships to the people of Israel through genetics and former encounters. As the Israelites invaded the land of Canaan, they were brought into contact with people that were alien to their culture and heritage--especially, the Philistines.

THE CONFRONTATION OF ISRAEL AND THE PHILISTINES

The Testing of Israel

Early in the book of Judges indication is given why the Philistines were such formidable enemies.

And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not. So Jehovah left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Now these are the nations which Jehovah left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the

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least such as beforetime knew nothing thereof: namely, the five lords of the Philistines, and all Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon. . . (2:20-3:3, ASV).

Thus, the priority of the Philistines is to be noticed in the effort of God to strengthen the spiritual and moral fiber of a people that had grieved the heart of God with their rebellion. They became "the hereditary enemies of Israel."¹ They were "the most powerful of the resident people. . . they exerted a dominant influence in all Canaanite affairs through several centuries."² Amos 9:7 indicates that a sovereign God brought (causative stem in the Hebrew) the Philistines from Caphtor.

At two points, for example, is it seen how the influence of the Philistines proved or tested the Israelites. The tribe of Dan was apparently pushed from its location by the sea to a northeastern locality.³

In the oldest monument of Hebrew speech, the Song of Deborah, the tribe of Dan is referred to as a maritime people who "remained in ships" while their brethren bore the brunt of the invasion of Sisera. Towards the end of the book of Judges, we find that certain of the tribe of Dan are compelled to seek a home elsewhere, and choose the fertile, well-watered, but hot and fever-haunted Laish, a place remote from everywhere, and where the people were "quiet."⁴

Also, the religious system of Israel suffered a distinct blow at the hands of the Philistines. In I Samuel 5:1 the record declares the ark was captured and in control of the Philistines. Danish excavations of the city of Shiloh have given evidence that the Philistines probably destroyed the city after the capture of the ark and the death of Eli. "Most interesting is the fact that no remains have been discovered belonging to the period between the tenth and sixth centuries, when according to Biblical statements, Shiloh lay in ruins."⁵ The land and the religion of Israel became focal points of the Philistine encounter.

The Roles of Certain Leaders

Four national leaders served as instrumental figures in the deliverance from Philistine power. The parts that Samson, Samuel, and Saul played in the conflict with this people are to be clearly understood in the careful study of the historical record. Samson, according to Judges 13:5, was given the task of instigating the deliverance from the Philistines: "He shall begin to save Israel out of the hand of the Philistines." The Hebrew word for begin comes from a root word which in its major meaning signifies "to pollute, defile, profane," but in the Hiphil stem it is widely used to mean "begin."⁶ The word for save in this verse is also a Hiphil form. Thus, the importance of Samson is to be seen as a contributing factor in the conflict with the enemy. Often Samson was seen as a failure, but in the perfect plan of God he accomplished that which he was destined to do--he did begin to bring deliverance. Samuel, the vital link between the period of the judges and the monarchy, continued the offensive. In a courageous spiritual and military stand Samuel effected, by the gracious intervention of God, a significant victory over the Philistines (I Sam. 7:3-14). "Samuel, the last of the Judges, witnessed the

last of the oppressions, delivering Israel temporarily from the yoke of the Philistines. But it was an unfinished task which Samuel committed to the new leader."⁷ The new king was chosen and specifically given the task of completing the work of Samson and Samuel. Jehovah said: "He shall save my people out of the hand of the Philistines" (I Sam. 9:16). "Philistines, however, continued to hold fortresses in Israel throughout the reign of Saul."⁸ The tragic end of Saul, however, is seen in the completion of the narrative of I Samuel as falling at the hands of enemies whom he was supposed to defeat (I Sam. 28:19). The reign of Saul, at this particular point, was a complete failure as was the very life of the man whom the people wanted to be their king. It would fall upon David to complete what Saul should have done.

The specific purpose of the Philistines in relation to Israel and the key men of Israel who were to lead the people in attaining deliverance become basic features of the study of the Philistines.

THE ORIGIN AND BACKGROUND OF THE PHILISTINES

Relation with Crete and Asia Minor

The Biblical record indicates the Philistines came from a place called Caphtor (Jer. 47:4; Amos 9:7). Egyptian records apparently identify the name Caphtor with the island of Crete.⁹ Archaeological contributions would warrant, however, a broader background than only that of a Cretan nature.

As to their origin the Egyptian monuments again give valuable evidence. It is clear that they were not identical with the Cretans. The name for Cretans on the Egyptian monuments is Keftiu (perhaps the same as Caphtor in the Bible), and the Keftiu can now be identified from the Cretan and Egyptian wall-paintings and vases as unquestionably Minoans. But the dress and arms of the Peoples of the Sea are quite different. They are to be identified rather with the Lycians and Corians of south-west Asia Minor.¹⁰

Albright has suggested that Philistine vase decorations have a definite relation with the culture of Cyprus and Rhodes but not directly with that of Crete or Greece.¹¹

The Aegeans who eventually settled in Phoenicia brought with them their pottery-making techniques, . . . We thus find in Phoenicia alone, and for a short time in Philistia, a continuation of the Mycenaean ceramic industry under new conditions.¹²

In Rameses III's temple at Medinet Habu certain reliefs depict the Philistines "as a tall, Hellenic-looking people."¹³

There is general agreement that the Minoan culture suffered a great disruption around 1200 B.C., probably as the result of the Dorian Invasion of Greece.¹⁴ This would explain why

large numbers of the Philistines came into the plain of Philistia.¹⁵ The Septuagint inserted the word "Cappadocia" for the word "Caphtor."¹⁶ The evidence seems to indicate that the Philistines then had a definite relation not only to the isle of Crete but to the area of Asia Minor as well. "Possibly the Keftiu occupied not only the island of Crete but also surrounding islands and coastlands."¹⁷ The contribution of Archer needs to be considered:

Biblical references show that they were a heterogeneous people including several distinct groups such as the Kaphthorim, the Keftim, the Cherithites, and the Pelethites. The probabilities are that these various groups came in successive waves of migration from the island of Crete.¹⁸

Relation with Egypt

Knowledge concerning the Philistines in large measure is attributed to the Egyptian encounters with them. Apparently, the people who would be known as the Philistines were pushed from original homes, migrated to the south, but were halted by the power of the Egyptians. Various records confirm the conflicts of the Egyptians and the Philistines.

Archaeological evidence of the power of the Philistines is seen in the monuments of Rameses III, king of Egypt (1198 B.C. ff.), which depict his battles with the Philistines who tried to land in the Delta of Egypt. When repulsed from Egypt, the Philistines settled in Palestine.¹⁹

An inscription from Rameses III found at Medinet Habu describes a naval battle with the Philistines in 1195 B.C.²⁰

About the end of the century they landed in Egypt and fought several desperate battles by land and sea with the army of Pharaoh Rameses III. Although unable to defeat the Egyptians, they showed themselves such doughty fighters that the Pharaoh was only too glad to allow them to establish themselves on the southwestern coast of Palestine, . . . They may at first have served as mercenaries of Egypt, but, if so, they became independent with the decline of the Nineteenth Dynasty.²¹

Thus, a "sea people" with definite association with the Minoan culture settled in large numbers along the Mediterranean to build a strong alliance which would threaten the stability of the struggling Israelite nation.

CONTRIBUTING FACTORS TO THE STRENGTH OF THE PHILISTINES

The hardships and military experiences contributed greatly to instill determination and perseverance within a people in a new land. With these things as background, the Philistines built a new kingdom which was strengthened by important factors.

Political Organization

The city-state type of organization was molded into a larger unit by the federation of five major cities in the Philistine community. From this point the Bible speaks of the "five lords of the Philistines" (cf. Josh. 13:3; Judg. 3:3). "Conspicuous among their strongholds in Canaan were Gaza, Askelon, Ashdod, Gath, and Ekron. Each of these centers represented a cultural development whose beginning can be assigned to approximately 1800 B.C."²² An obstacle to effective excavation of these cities is the fact of continual occupation of the sites in successive ages.²³ Recently, M. Dothan has conducted excavation at the site of ancient Ashdod. He states the establishment of that city "as a large walled city can be traced back to the beginning of the Late Bronze Age, about 1550 B.C."²⁴ The description of the site by Dothan is enlightening:

It lies 4km. inland from the coast, on the edge of the sand dunes which border the sea in this area, and comprises an acropolis of about 70 dunam (17 acres) and a lower city covering a much larger area. The summit of the mound is 52 m. above sea level and rises about 22 m. above the surrounding area.²⁵

A strong sense of unity appears from the Biblical records in regard to these Philistine cities. When the ark of Israel was captured, it was placed in the house of Dagon in Ashdod (I Sam. 5:1, 2). Following evil effects upon the idol and the people of Ashdod (I Sam. 5:3-7), the "lords of the Philistines" were called together for consultation (I Sam. 5:8). Perhaps, the political organization gave decided impetus to the desire of the Israelites for a king of their own.²⁶

These cities which must have been well-established and occupying strategic places were then knit together by a common government. "Their power and threat to Israel was due to a large extent to their political organization."²⁷

Geographical Location

"The political importance of these five cities was doubtless heightened by the strategic position at the entrance into Canaan."²⁸ The contributions of Denis Baly give some indication of the important positions of the cities of Philistia:

Askelon stands where a line of low cliffs creates a break in the sand dunes, . . . Ashdod (the modern 'Ishdud), holds a position where the three wadis from Libnah, Moreshah and Lachish gather behind the sand dunes before cutting through them together rather farther north. . . Ekron and Gath guard the landward frontier. Gath can be placed with some certainty at 'Iraq el-Manshivah at the point where the Quibeiba wadi leaves the Shephelah. It stands face to face with Moreshah and Lachish, and was the scene of constant fighting, being a frontier town from which attacks on the highlands of Judah were made. . . Ekron is mentioned several times as being one of the border towns.²⁹

Adams, writing concerning the Shephelah or the lowlands between Philistia and the highlands of Judah, underscores the important position enjoyed by the Philistines in occupying access routes into the heart of the nation of Israel.³⁰

The important trade routes also crossed the territory of Philistia. This gave distinct advantage "as regards contacts with the outside peoples, and mastery of all trade-routes through the plains."³¹ The access to the sea was a factor in terms of commerce and contact with other nations, though this can be over-evaluated in actual importance.³²

Economic Conditions

Closely related to the geographical location, the agricultural potential was extremely helpful to the economy of the Philistines. Albright comments: "They possessed the richest tract of land in Palestine."³³ Possibly their agricultural advancement is apparent in their religion. "The Ras Shamra tablets. . . mention Dagon, the grain-god, whose son was Baal."³⁴ This idol was apparently a chief one in the religion of the community. In the account of I Samuel 5 the ark is placed in the house of Dagon. Petrie discovered grain sickles in the area which would indicate agriculture did have a part in the economy.³⁵

Further evidence of the versatility of the Philistines is to be seen in their sea trade. It is clear from Egyptian records that some of the Philistine towns were engaged in a lively mercantile industry, exploiting the sea lanes between Egypt and Phoenicia.³⁶

In the documents discovered at Ugarit the importance of Ashdod in commercial relations with Ugarit in the textile industry has been established.³⁷ Pottery discoveries indicate that Ashdod also conducted considerable trade with the Mycenaean area and Cyprus.³⁸ Unger gives some information concerning the importance of the Philistine cities in the caravan trade:

The famous Philistine pentapolis was composed of (1) Gaza, strategically located a few miles from the Mediterranean and controlling the Maritime Plain and caravan routes to Egypt and Arabia. (2) Ekron. This was a very wealthy market in the valley of Sorek, close to Danite territory. (3) Ashdod was on the main road to Joppa and lay E. of Lydda. (4) Askelon was a strong fort on the coast, controlling principal caravan routes. (5) Gath was N. E. of Gaza and bordered on the Shephelah.³⁹

Adams gives a good conclusive statement concerning the advantage enjoyed by the Philistines in economic affairs:

Apart from the great triangular territory at the foothills of southern Galilee, there was no portion of Canaan which offered such promising acres as the Plain of Philistia, or which was characterized by such natural advantages. It was inevitable that the people who held this section securely would also exercise a dominant influence over their neighbors.⁴⁰

Military Advancements

The monopoly of iron. --The account of I Samuel indicates a distinct advantage held by the Philistines in the iron industry (13:19-22). Albright indicates the Philistines first used iron in the twelfth and eleventh centuries according to evidence found in the Tell-el-Far'ah tombs.⁴¹ The distinctive aspect of their control of the iron industry was their knowledge of the carbonization of the metal.⁴² "During their sojourn on the coasts of Asia Minor they seem to have learned from the Hittites the secret of making iron weapons."⁴³ Smelting furnaces have been discovered at a number of sites,⁴⁴ and Petrie has found at ancient Gerar evidence of weapon factories and pottery depicting iron-rimmed chariots.⁴⁵ "Philistine militarism, which was a continual threat to Israel, was explainable by their early control of the iron monopoly."⁴⁶

The superiority in weapons. --This great advantage stems from the control of the iron monopoly as well as technology gleaned from previous history.

Some 150 years separated their battles against Rameses and their warfare with Saul. In that time, the wandering Philistine tribes had become a settled people, dwelling in cities, and this change in the pattern of their lives also brought with it a change in their military organization. Their force was based on the chariot, . . . and on the infantry who were equipped with weapons of a high standard.⁴⁷

In I Samuel 13:5 the record is given of the amassed army of the Philistines:

And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and encamped in Michmash, eastward of Bethaven.

This great company struck terror within the hearts of Saul and his army. Desertion and disobedience followed (cf. 13:7, 9).

The Philistine chariot, as depicted in the reliefs, is not very different from the chariots of the Asian countries or Egypt. It is harnessed to two horses and has two six-spoke wheels. But the interesting feature is that it has a crew of three, like the chariot crews of the Hittites and their allies in the Battle of Kadesh. And, like the Hittites, the Philistine charioteers are armed with the spear and not the bow, even though the bow is part of the chariot equipment.⁴⁸

The members of the chariot crews were armed with two long spears which were used in "hand-to-hand fighting after the enemy had been stunned by the charge."⁴⁹

The infantry was a major part of the fighting force. These men were highly armed and protected with superior armor. Their weapons were "a round shield, two spears, and a straight sword."⁵⁰ The bow was not common equipment. "For medium ranges they used some-

thing like a hurling javelin."⁵¹

The Philistine warrior was protected, in addition to helmet and shield, by a special coat of armor which covered the upper part of his body. . . . It consists of numerous strips laid at an angle to each other, with the angle sometimes at the bottom, like the letter V, and sometimes at the top, like an inverted V, according to tribe. One cannot tell whether the strips were of metal or of leather.⁵²

The appearance of the Philistine warrior has been preserved by the "Egyptian representations found at Medinet Habu and from the man-shaped clay coffins discovered at Bethsan."⁵³

Just before the Philistines invaded Palestine the Canaanites had begun to adopt the Egyptian practice of burying the dead in anthropoid clay coffins, on the upper part of which were moulded human features and occasionally some other details.⁵⁴

A distinctive feature of the warrior was the feather-topped helmet according to the evidence discovered.

The familiar story of the conflict of David and Goliath (I Samuel 17) has held the imagination of the masses for generations. An interesting feature found by archaeology is information concerning the size of his spear which the scripture indicates to be "like a weaver's beam" (17:7). In Yadin's fascinating work, The Art of Warfare in Biblical Lands, pictures reveal the size of the weaver's beam (pp. 354-55).

What was meant by "weaver's beam" is the leash rod of a loom. This is a block of wood which separates the threads of the warp to offer passage for the threads of the weft. Its characteristic feature was the loops or leashes of cord tied to it.⁵⁵

Familiarity with the techniques of war. --It was an experienced force that challenged the Israelites. The illustration of David and Goliath mentioned above has its background in military devices of other people.

Then in the manner of the Homeric Greeks. . . the Philistines issued a challenge to single combat between the champions of the warring sides. Such single combat usually preceded and sometimes even decided the battle.⁵⁶

"Goliath's javelin, bronze helmet, coat of mail, and bronze greaves to protect the legs, were typical of the Aegean warriors."⁵⁷ The hurling javelin, a distinctive of the Philistines, was typically Aegean with "a loop and a cord wound round the shaft so that the weapon could be hurled a greater distance with greater stability by virtue of the resultant spin."⁵⁸ A corner of a fortress was uncovered by the work of Dothan in Ashdod bearing witness to the sense of preparedness of the Philistines.⁵⁹

In the final encounter of the Philistines with Saul, the king of Israel and his sons were slain.

Their bodies were impaled on the walls of Bethshan, a barbarous custom widely practiced by the Assyrians, as is shown by the reliefs on the palace gate of Shalmaneser III, found at Balawat, depicting what this monarch did to the conquered inhabitants of the city of Kulisi in the Upper Tigris in 852 B.C.⁶⁰

In every detail, the Philistines tempered through past encounters and adept in the techniques of warfare, proved to be a serious threat to the kingdoms of Saul and David.

CONCLUSION

The Philistine federation proved superior to the forces of Saul. The deciding factor, though, was the weakness of Saul spiritually. There is full reason to believe that if Saul had been obedient to the Lord deliverance would have been given to the Israelites though the enemy was strong. The efforts of David were significant, but it seems even then the Philistines were not fully subjugated though defeated by the efforts of David's armies. They did not trouble the united monarchy after the advances made by David, but following the division of the kingdom their influence was again felt. With disobedience and rebellion, the Philistines were either brought on the scene or no success could be had in removing them from the scene. In time these staunch enemies of Israel passed from the place of strength and importance, but while in their place of prominence they were truly an effective force for testing the Israelites.

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THE SUPERNATURALISM OF THE FLOOD

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Even as Christians have frequently been guilty of distorting the Biblical account of Creation by reading into it the concept of mere natural processes acting through vast periods of time, so also the Biblical record of the great Flood has suffered at the hands of uniformist interpreters. Geologists are certainly correct when they insist that a world-wide, mountain-covering Flood could not occur today, on the basis of the present balance of oceans and continents. There simply is no known natural mechanism or force in the crust of the earth sufficiently powerful to elevate oceans and submerge continents suddenly. But when these same geologists assert that the Book of Genesis is wrong when it tells us of this kind of a catastrophe at the dawn of human history, they are revealing their ignorance of the God of creation, miracle, and judgment. In the words of the Lord Jesus Christ, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29).

Advocates of the local-Flood concept have always found it convenient, of course, to question the validity of the appeal to miracle that must characterize the universal Flood view. Bernard Ramm, for example, is rather emphatic in insisting that "if one wishes to retain a universal flood, it must be understood that a series of stupendous miracles are required. Further, one cannot beg off with pious statements that God can do anything. . . . There is no question what Omnipotence can do, but the simplicity of the flood record prohibits the endless supplying of miracles to make a universal flood feasible."¹

In considering this objection, our attention is focused, in the first place, on the statement that "the simplicity of the flood record" prohibits the kind of supernaturalism that a universal Flood would call for. Dr. Ramm doesn't go on to tell us what this "simplicity" consists of, and this is unfortunate, for it is apparent that this serves as his interpretive key for the entire Flood narrative of Genesis. In the light of this, one cannot help but ask what other great supernatural events of Scripture would fall under Dr. Ramm's "simplicity" hermeneutic. Another leading evangelical scientist, Dr. J. Laurence Kulp, seems to have carried this idea to its logical conclusion when he writes: "Miracles should not be described as acts whereby God breaks His laws but rather as acts whereby He superimposes higher laws to effect His purposes. They are 'higher' only in the sense that man has not been permitted to discover them yet. Thus miracles occur from definite causes and the effect should be reproducible."² In

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other words, if we understand Dr. Kulp correctly, we too might change water to wine, multiply loaves and fishes, and raise dead people if we just knew a little more about the complex laws of the universe. The reader must judge for himself whether this is a Christian concept of uniformity in the universe.

In the second place, I am not aware of the necessity of appealing to "an endless supplying of miracles to make a universal Flood feasible." Some very important aspects of the Flood involved an outworking of natural laws and processes through the providence of God.

The most serious problem with Ramm's position, however, is its tacit denial of the Biblical testimony to the basically supernatural framework of the Genesis Flood. It is not a question of appealing desperately to the "sheer omnipotence of God" to prop up an unscriptural theory of catastrophism, but of honestly facing the clear statements of the Biblical text concerning the causes and effects of the Flood. A careful analysis of the relevant exegetical data reveals at least six areas in which supernaturalism is clearly demanded in the doctrine of the Flood: (1) the divinely revealed design of the Ark; (2) the gathering and care of the animals; (3) the uplift of oceanic waters from beneath; (4) the release of waters from above; (5) the formation of our present ocean basins; and (6) the formation of our present continents and mountain ranges. Each of these supernatural aspects of the Flood constitutes a radical break with the naturalistic presuppositions of modern scientism and for this reason deserves our careful consideration.

(1) THE DESIGN OF THE ARK

One hundred and twenty years before the Flood began, God revealed to one human being His purpose to destroy the earth by water, and instructed him to make preparation for this judgment by building an ark that would be the instrument for saving not only his family but also the seed of all airbreathing creatures in the world. This structure was significant, not only for its spatial dimensions and proportions, as we shall see, but also in its time dimension; for the hundred years of its construction provided a visible demonstration of God's unwillingness that any man should perish and an open invitation to salvation from impending doom. As Peter expressed it, "the longsuffering of God waited in the days of Noah, while the ark was a preparing" (I Pet. 3:20).

The spatial dimensions of the Ark constitute a remarkable testimony to the inner consistency and objective rationality of the Biblical flood account. Whereas the Babylonian flood account abounds in absurdities and speaks of the Ark as a perfect cube 120 cubits in each direction, and with nine decks, the God-revealed dimensions recorded in Genesis are both reasonable and appropriate in their proportions and magnitude in the light of the intended purpose of the Ark. With regard to its proportions, "a model was made by Peter Jansen of Holland, and Danish barges called Fleuten were modeled after the Ark. These models proved that the ark had a greater capacity than curved or shaped vessels. They were very seaworthy and almost impossible to capsize."³ As a flat-bottomed barge, not built to go anywhere, but simply to float, it had one third more carrying capacity than a ship with sloping sides of similar dimensions.⁴

Even more important, the dimensions of the Ark were sufficiently great to accomplish its intended purpose of saving alive the thousands of kinds of air-breathing creatures that could not otherwise survive a year-long Flood. Assuming the length of the cubit to have been at least 17.5 inches, the available floor space of this three-decked barge was over 95,000 square feet, and its total volume was 1,396,000 cubic feet. Such figures are difficult to picture, but to make it a little more realistic, imagine yourself waiting at a railroad crossing while five freight trains in a row, pulling 104 box cars each, slowly move by. That is how much space was available in the Ark, for its capacity was equivalent to 522 modern railroad stock cars. A barge of such gigantic size, with its thousands of built-in compartments (literally, "nests"--Gen. 6:14) would have been sufficiently large to carry two of every species of air-breathing animal in the world today (and doubtless there are more "species" today than "kinds") on only half of its deck space.⁵ Quarters for Noah's family, compartments for five additional representatives of each of the ceremonially "clean" animals, and for two of each of the kinds that have become extinct since the Flood, plus rooms for storing "all food that is eaten" (6:21), would have filled the remaining space.

In the light of these statistics, two observations seem appropriate. First, the supernatural revelation granted to Noah concerning the Ark, a century before the Flood, serves to emphasize the fact that the Flood was not a mere natural-providential event in earth history, to be interpreted at a later time, by some form of poetic license, as a "miracle" of judgment. Instead, the hundred-year advance warning and detailed preparations by Noah put the Flood into the category of an eschatological, apocalyptic event, as far as the antediluvian world was concerned. In the second place, the size and proportions of the Ark constitute a strong apologetic for the divine inspiration of the Book of Genesis, for if Moses had simply invented the story, or had revised some current Flood legends, he could not have described the Ark in the way we find it in the Book of Genesis. He could not have known how large such a structure would have to be to fulfill such a purpose as we know today in the light of more extensive taxonomic studies.

(2) THE GATHERING AND CARE OF THE ANIMALS

A second major aspect of the supernaturalism of the Flood pertains to the air-breathing creatures that survived. In the very nature of the case, it would have been quite impossible for Noah and his family to have gathered thirty or forty thousand animals, of half that many kinds, into the Ark, even if they had spent the entire 100 years doing nothing else. A rather amusing illustration of this fact occurred recently in Italy a few miles south of Rome, when a film producer attempted to depict the story of the animals and the Ark. Much time and effort were expended in training a few zoo animals to walk two by two up a ramp into a model of the Ark. When the time came for the filming, however, "a water buffalo charged up the gangway, crashed through the ark and headed for Rome at full snort." After that, as the report continues, "the jungle's rougher embarkees were filmed behind glass."⁶

Some have gathered from a superficial reading of the passage that it was Noah's responsibility to collect the animals, because 6:19 says: "two of every sort shalt thou bring into the ark." However, the following verse clarifies how this was to be done: "every sort shall come unto thee to keep them alive." The full supernaturalism of this event is underscored in the final account of what happened: "there went in two and two unto Noah into the ark"

(7:9). Robert Jamieson insists that "they must have been prompted by an overruling divine direction, as it is impossible, on any other principle, to account for their going in pairs."⁷ In other words, Noah waited in the ark for the animals to come in to him. Multitudes who had laughed at Noah's warnings must have been profoundly impressed by this spectacle of animals coming to the Ark, obviously led by the power of God.

Judging from the writings of some Christian scholars, however, the sight of so many animals coming to the Ark must have discouraged rather than thrilled Noah. For we have been assured by these men that it would have been an impossible task for Noah and his family to cope with tens of thousands of creatures in a floating barge for a year. Dismal word pictures are drawn of wild animals terrified by the movements of the Ark upon the waters, while the desperate human inmates of this floating menagerie tried in vain to calm them and to cope with the ever increasing sanitation problem.⁸ Bernard Ramm, for example, feels sure that "the task of carrying away the manure, and bringing food would completely overtax the few people of the ark."⁹

Such a picture, we are convinced, is completely contrary to the implications of Scripture. Our God is a God of order, not of confusion (I Cor. 14:33, 40). Having led Noah into this situation by supernatural means, would God's power no longer be available to sustain him? An analogous situation was faced by the human author of the Pentateuch many years later when he led his people out of bondage in Egypt by the supernatural help of God, only to face the barren wilderness and the humanly hopeless situation of finding food and water there for millions of people. Did the supernatural provisions of God fail Moses and his people then? Every believing student of Scripture knows the answer to that question.

If we look closely at Genesis 8:1, we will find an important key to the solution of this apparently unanswerable problem. We are told here that God "remembered" Noah and all of the animals in the Ark. When the Bible tells us that God "remembered" certain people, it means that He took care of them, providing for all their needs. But how did God do this in the case of Noah and the animals? Possibly by means of a supernaturally imposed hibernation or estivation experience, whereby the bodily functions of these animals were reduced to a minimum during the year of the Flood. As they were led into the thousands of compartments in the Ark and ate the food provided for them (6:21), God put them to sleep, as it were. This may be inferred from the fact that the animals entered the Ark two by two and a year later went out of the Ark two by two. Thus, there was no multiplication of species during the year of the Flood. God controlled these animals in a special way, so that Noah would not be faced with this gigantic problem. Notice that it was not until after Noah brought the creatures out of the Ark that God commanded them to "breed abundantly in the earth, and be fruitful, and multiply upon the earth" (8:17).

In the entire matter of the gathering of the animals to the Ark, and caring for them during the Flood, the Book of Genesis is consistently supernatural in its presentation. These important facts cannot be properly harmonized with a concept of the Flood that would reduce it to a natural and simple affair.

(3) THE UPLIFT OF OCEANIC WATERS

A third supernatural aspect of the Flood was the uplift of oceanic waters through the

breaking up of "the fountains of the great deep." The Bible excludes the possibility of a mere fortuitous combination of natural geologic causes here, for we are told that this involved "all the fountains of the great deep," and that they were all broken up "on the same day," namely, the seventeenth day of the second month of the six hundredth year of Noah's life. This was indeed a noteworthy day in world history, for in it God completely upset the delicate balances (isostasy) of the primeval continents and oceans (cf. Isa. 40:12) and initiated a catastrophe so gigantic that the "world (kosmos) that then was, being overflowed with water, perished" (II Pet. 3:6).

This uplift of ocean basins with a corresponding sinking of continents continued for six weeks until the Flood attained its maximum, mountain-covering depth (7:20); and this depth was maintained for another 110 days until the waters had destroyed every living thing on the continents. The uniqueness of this geologic discontinuity in earth history is emphasized in Genesis 8:21-22, "Neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The terms of the rainbow in Genesis 9:8-17 and its repetition in Isaiah 54:9 ("I have sworn that the waters of Noah shall no more go over the earth") confirm the supernatural uniqueness of this global catastrophe.

(4) THE RELEASE OF WATERS FROM ABOVE

Most commentators tend to interpret "the waters which were above the firmament" of Genesis 1:7 simply in terms of clouds, because of a tacit assumption that present atmospheric conditions have continued, basically unchanged, since creation. However, this concept is in serious conflict with the plain statement of Genesis 7:11-12, that "the windows of heaven were opened, and the rain was upon the earth forty days and forty nights." This can refer to nothing less than the collapse of a stupendous vapor canopy which existed only during the antediluvian period, for it required six weeks for this water to pour down upon the earth. By contrast, if all the water vapor and clouds in the present atmosphere were precipitated to earth, the rain would last only a few hours and would produce an average depth of only two inches.¹⁰

If a vapor canopy of such magnitude existed from the second day of creation week to the time of the Flood, then climatic conditions must have been quite different from those we observe today. In the first place, it is probable that it never rained until the time of the Flood, and that throughout the entire antediluvian age "there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:5-6).¹¹ Secondly, there were no great variations in climate in different parts of the earth because of the greenhouse effect of the vapor canopy.¹² Not until after these waters fell to earth are we told of great winds (8:1), which would imply significant temperature differences between equatorial and polar regions for the first time. In these polar regions, where tropical plants and animals once lived in abundance, huge masses of snow and ice suddenly began to accumulate.

Thus, "the world that then was," as the Apostle Peter describes the pre-Flood cosmos, differed profoundly from "the heavens that now are, and the earth" (II Pet. 3:7); and one of the greatest causes of this difference was the supernatural opening of the "windows of heaven" whereby the waters that were above the firmament, or atmospheric expanse, fell to earth in a never-to-be-repeated universal rain, to rejoin the earth's oceans for the first time since day

one of creation week. Thus, miraculous intervention, rather than a mere providential concurrence of natural forces such as are available for geologic activity in the earth today, provides once more the essential key for interpreting the dynamics of the Flood and the profound geologic and meteorologic changes that it introduced.

(5) THE FORMATION OF OUR PRESENT OCEAN BASINS

Even as the beginning of the Flood year was characterized by supernatural intervention, so also the end of the Flood was brought about by a stupendous miracle of God. Apart from this, the waters would have covered the earth forever, and life as we know it would have come to an end. Two passages of Scripture, in different Old Testament books, deal with this particular activity of God. The first, in Genesis 8:2-3, tells us that "the fountains of the great deep . . . were stopped. . . and the waters returned from off the earth continually." Since the breaking up of the fountains of the great deep involved the uplift of ocean floors, the stopping of these "fountains" must refer to a reversal of this action whereby new and much deeper ocean basins were formed to serve as vast reservoirs for the two oceans which were separated by the atmospheric expanse before the Flood. A natural result of this subsidence was that "the waters returned from off the earth continually," permitting continents to emerge from the oceans again, as they had done on the third day of creation.

A second passage that sheds important light upon the termination of the Flood is Psalm 104:6-9. Though it contains several figures of speech, the passage is clearly historical in its reference to the Flood. Note, for example, the statement of verse 6, "the waters stood above the mountains," and that of verse 9, "thou has set a bound that they may not pass over; that they turn not again to cover the earth." The latter is obviously a reference to the rainbow covenant of Genesis 9, in which God assured mankind that there would never again be a universal Flood.

Now the key statement of this passage for our purposes is in the beginning of verse 8-- "The mountains rose, the valleys sank down" (ASV, RSV, Berkeley, Amplified, etc.). We have already seen in Genesis 8:2 that the ocean basins were lowered at the termination of the Flood, and with this concept the phrase "the valleys sank down" is in agreement. God's hand supernaturally depressed various parts of the earth's crust, and into those places which God "founded for them" the waters "fled" and "hasted away," never again to cover the earth.

(6) THE FORMATION OF OUR PRESENT MOUNTAIN RANGES

It is important to note that Psalm 104 adds one idea that is only implied in the book of Genesis. Not only were new and deeper ocean basins formed, but also "the mountains rose." Now this cannot refer simply to mountain peaks appearing to rise as the waters subsided, as if the passage were given from Noah's personal viewpoint as he peered from the windows of the Ark. Otherwise, the parallel phrase, "the valleys sank down" would have no meaning, and the obvious connection with Genesis 8:3 would be broken. The verse is actually saying that God supernaturally pushed up great mountain ranges in the continental areas to balance the new depths in the ocean basins. Thus, global topography, as we see it today, was not shaped by an accumulation of infinitesimal changes through vast periods of time, as the uniformist, Lyellian

approach to orogeny would insist, but rather by a sudden and stupendous work of God, whereby new continents emerged from the universal waters and sedimentary strata were lifted thousands of feet above sea level in the mountainous regions of the earth.

Such an interpretation of Psalm 104:8 incidentally solves one of the great problems connected with a universal Flood concept. It is frequently maintained, and rightfully so, that there simply is not enough water in our present oceans to cover all the mountains of the earth, even if ocean basins could somehow be pushed up to present sea levels, for there are many mountains over 20,000 feet high. But if these mountains rose to their present heights since the Flood, we may assume that none of the "high mountains" that existed before the Flood (Gen. 7:19) were more than six or seven thousand feet high.

CONCLUSION

If the basic supernaturalism of the Flood, as set forth in these various passages of Scripture, is to be taken seriously by the evangelical Christian, he must to that extent part company with the standard approach of historical geologists to the past history of our planet; for such an approach completely ignores the Genesis account of this world-wide catastrophe, and seeks to explain the earth's geologic and paleontologic features in terms of the uniformist principle. The Flood constitutes a sharp line of demarcation between our present world, with its basically uniform cycle of seedtime and harvest, cold and heat, summer and winter, day and night (Gen. 8:22), and "the world that then was," with its low-lying, ice-free mountains, its rainless skies and universally warm and humid climate, and its shallow seas. The transformation that ended that world and started this world was as sudden and supernaturally cataclysmic as the change that shall end this present world and inaugurate the "new heavens and new earth" of Revelation 21:1. Our present world of natural processes, therefore, so far from being the proper scientific standard for judging and measuring the eternal past and future, is a unique cosmic interlude hemmed in by universal waters on the one side and universal fires on the other. As Christians who desire to honor God and His Word, let us not be found guilty of making void this infallible Word through the traditions of men as we seek to interpret the Biblical account of the Flood.

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BOOK REVIEWS

WHAT THE CULTS BELIEVE. By Irvine Robertson. Moody Press, Chicago, 1966. 128 pp. \$2.95.

This book is exactly what its title purports it to be, a treatise on the doctrinal aspects of the several cults under discussion. The author spends very little time dealing with the history of the movements, the peculiar characteristics of their leaders and matters of statistics. He is concerned to show how these cults are at distinct variance with the orthodox Christian faith.

The book is in six chapters following a preface and introduction. In the first four chapters the author deals separately with what he considers the four main cults, agreeing with Anthony Hoekema in this as set forth in his The Four Major Cults. These are Mormonism, Christian Science, Jehovah's Witnesses and Seventh-Day Adventism. In chapter five, entitled Other Current Movements, he deals with movements of lesser importance than the four previously considered. The final chapter contains a Comparative Summary of the Major Doctrines of the Four Main Cults considered in chapters 1-4.

The book concludes with an up-to-date bibliography, first a general bibliography and then a separate bibliography for each of the cults dealt with in the book.

The chief merit of this work is its clear and concise presentation of its material. It reveals careful research and includes ample documentation. It is an accurate and fair con-

sideration of the cults which are discussed. The author of the work, a graduate of Grace Theological Seminary, is now teaching missions and personal evangelism at Columbia Bible College and its Graduate School of Missions in Columbia, South Carolina. Prof. Robertson was for a number of years a missionary in India where he saw some of the cults discussed in his book carrying on their missionary work. These factors contribute to make this a most interesting, dependable and useable production. The writer of this work commends it highly and has recently found it helpful as he taught a class in non-Christian cults in Grace Seminary.

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SPIRITUAL DEPRESSION. By D. Martyn Lloyd-Jones. William B. Eerdmans Publishing Company. Grand Rapids, 1965. 300 pp. \$3.95.

A book on ten easy lessons to spiritual maturity has not yet been published. If such a work comes on the market, it will be nearly worthless. God never planned it that way. However, the spiritually afflicted will find an enlightening and satisfying answer in this book. Dr. Martyn Lloyd-Jones, a former heart specialist turned preacher, still deals with the heart as a "spiritual" surgeon. In his Westminster Chapel, he preached the chapters of this book as sermons of spiritual counsel to the "common" people. A rich blessing awaits all readers of this book.

Chapter One is a masterpiece and worth the price of the book. Recognizing the possibility of being a repetitious bore, Dr. Lloyd-Jones gives all his key points with a brief analysis therein. He speaks of the causes of spiritual depression as personal temperament, a physical problem, a reaction to a great blessing, the attack of Satan and plain old unbelief. The cures for spiritual depressions are to trust God, to control oneself, to face oneself and to make a thorough examination of oneself. Depressed Christians neither enjoy life nor recommend the faith. Those who grow up in the church generally take things for granted, and thus, are without victory or usefulness. If our faith is the answer to the problems of the sinful world, then God must be the center of life, the soul of being and the source of our joy. The greatest need of the hour is a revived and joyful church.

Dr. Lloyd-Jones sees the whole Church as faltering with spiritual depression. And so many believers suffer from this depression because they are ignorant of the problems and symptoms. The prime objective of Satan is to make the Christian miserable and his witness ineffective. The unhappy man fails to maintain a balance of mind, heart and will (ch. 4). He is robbed of his present joy by sin in the past (ch. 5). He expresses vain regrets for loss of years before he became a Christian (ch. 6). Instead of considering the future, he is fearful and anxious about coming events (ch. 7). Some Christians are so depressed that observers regard them as unsaved. "Faith is refusal to panic." Their faith is not engaged. A Christian should never be in a state of "beside" himself. Faith must be exercised or applied (ch. 10). When Peter walked on the water, he failed to think through the facts, and he produced his own doubts and depressions. The waves were present before he started to walk on the sea (ch. 11).

Many believers are attempting to live the Christian life by themselves, instead of by Christ, observes the author. Prayer is become an escape mechanism. The servant is weary in well-doing. A ready ear is lent to negative suggestions from within. The average Christian is formal in duty, but lost in hope. He won't quit, but still lacks the victory. The artificial stimuli of new methods and new programs end in the same old rut and drain off more spiritual energy. Of course, the most difficult thing in life is to order one's life and to manage it. Therefore, the Christian must examine himself. Ask questions. See the method of God's training in his life. Pull himself together. The believers' sufficiency is of God. In conclusion the Lord must work in and through the believer. There must be a right relationship and correct balance of "I" and Christ.

If the Lord tarries, the problem of spiritual depression is sure to increase. The servants of the Lord should be prepared to aid the spiritually afflicted. This outstanding work is highly recommended as a guide for understanding and instruction of the needy.

James H. Gabhart

Marshfield Bible Center
Marshfield, Wis.

THE WORK OF CHRIST. By G. C. Berkouer. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1965. 358 pp. \$7.50.

Students of theological thought who appreciated the lucid exposition of "The Person of Christ" will be most desirous of following this continuing study in Christology by Berkouer. Contemporary theology has generally drifted far away from all proper

scriptural understanding of the person and work of Jesus Christ. If the essential deity of Jesus Christ is denied, we cannot expect that His work will be much more significant than that of any other religious leader. Berkhouer demonstrates through Scripture and creed that Jesus Christ must be regarded as the incarnate God, and that His work possesses ultimate significance for the salvation of men.

Berkhouer develops his treatise on the work of Christ by following the outline of the Apostle's Creed. The humiliation and exaltation of Christ are not to be considered as the results of the church's developing faith, but as parts of God's activity in history, i.e. the humiliation and exaltation are acts which take place in the history of God's saving activity. Berkhouer resists the tendency of the past to isolate and separate the three offices of Christ, preferring rather to speak of the one indivisible office with three parts whereby He accomplished the one work of salvation to which He was commissioned. In the performance of this office Christ was born in history, suffered and died in history. His resurrection is not an illustration of a timeless idea, nor a revelation of a general truth, but the historical actuality of Christ's victory over death. The act of the ascension expresses the end of Christ's earthly sojourn, and the passing into glory from which He manifests His power and completes His Messianic office.

This book is a most timely publication in a day when the Christian faith is being founded upon the religious experiences and insights of Christians, rather than upon the historical reality of God's acts among men. Berkhouer demonstrates clearly the unsound conclusions of modern theological trends, and calls the church back to the secure foundation of our faith. He does not affirm the old formulations of our faith only in a biblicistic

way, but indicates that the confession of the church in the past is relevant to the modern dialogue. The ties of creedal faith will not create any obstacle if only we maintain obedience to the normative word of God. Of particular value to the modern theological debate is his careful definition of certain aspects of Christ's work--reconciliation, sacrifice, obedience, and victory. The proper understanding of these scriptural concepts is necessary if the work of Christ is to retain any ultimate significance.

William R. Foster

London College of Bible and Missions

CHRISTIAN CALLING AND VOCATION. By Henlee H. Barnette. Baker Book House, Grand Rapids, 1965. 83pp. \$1.50, paperback.

Christian calling concerns the integration of the total man for God's eternal purpose as revealed in Christ Jesus. The sovereign God alone calls and He must take the initiative in calling. The believer is called both to salvation and to service in the Kingdom of God. And this call is for "full-life" service. Every sphere of the believer's existence must come under the Lordship of Jesus Christ. Therefore, calling is the central and integrating symbol of the Christian faith.

To many people, calling simply means an occupation, job or trade. In some religious circles, Christian calling relates only to "professional church work." In this consideration, all others have a secular role or a "second grade piety." But Henlee H. Barnette, Professor of Ethics at Louisville Southern Baptist Seminary, states that the call of God places all believers within the priesthood

and prophethood. There is no ministerial hierarchy because all Christians are called to propagate the Gospel. Dr. Barnette recognizes that some men serve in special religious functions as pastor, apostle and teacher. However, they are in no way superior to the church or to fellow believers.

Christian calling roots in the Old Testament and fruits in the New Testament. Professor Barnette sees the Church as the new Israel, called to fulfill the mission in which the old Israel failed. The collective life in the Church should conform to this high calling. Christian calling and conduct should be in sharp contrast to pagan behaviour. According to the author, God wants man reconciled to Himself, man reconciled to man, and the Church to capture all economics, social and political ideologies for Christ.

Professor Barnette discusses the relationship between calling and the gifts (ch. 3). He traces the bifurcation of calling into sacred--secular categories, the crystallization of a professional priesthood, and the clergy over the laity (ch. 5). In his most interesting part (ch. 6), the author traces calling and conduct in the church, home and daily work. He regards secular work not as a divine "vocation," but a means to serve Christ. Americans with their great leisure of time should make the most of it for Christ. In his final chapter, the author laments the decline in candidates for church vocations, suggests reasons for this slack, and outlines methods to increase participation.

In his work, Dr. Barnette occasionally presents conflicting or confusing thoughts on vocation. For instance, he sketches methods to procure ministerial candidates against his previously presented thought of a sovereign God who alone calls. This book should appeal to pastors and seminary and college students

who have an interest in the subject of calling

James H. Gabha:

Marshfield Bible Center
Marshfield, Wisconsin

FIVE PIONEER MISSIONARIES. Edited by S. M. Houghton. The Banner of Truth Trust 78b Chiltern Street, London, W. I. 1965. 345 pp., \$1.50, paper.

In 1962, in England, the Banner of Truth Trust announced a writing contest involving the biographies of some of the great pioneer missionaries in recent centuries, and out of seventy-two entries, five were selected to form the substance of this book. The biographies deal with John Eliot, pioneer missionary and translator among the New England Indians; David Brainerd, who labored 100 years later among the Indians of North America; William Chalmers Burns, a man greatly used of God in England before giving his life to pioneer in China; Henry Martyn, a brilliant mathematics and language student, who gave his life to a lonely and difficult ministry among the Hindus and Moslems of India and Persia; and finally James G. Paton, apostle to the New Hebrides.

Due to the nature of the selection of the entries of this book, each biography is written with forceful and clear style. Much use has been made of the subject's own writings wherever possible. I found the accounts, pre-eminently that of Henry Martyn, to be frank and helpful insights into God's ways of dealing in the lives of his choice servants.

Henry Bryant

Princeton, New Jersey

PIONEERS IN MISSION. By R. Pierce Beaver. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 291 pp. \$6.95.

This unique book is true to its title. It is a source book relating to the rise of American missions to the heathen. It is a compilation of early missionary ordination sermons, ministerial charges, instructions given to candidates before going to the mission field, besides background material of the emerging missionary movement. After an historical introduction the book begins with the ordinations of the first full-time professional missionaries to the American Indians in 1735 and concludes with the ordinations of the first group of Americans for overseas service in 1812. Most all of the extant ordination sermons of the period are reproduced here.

The writer of this review has been impressed with the careful way in which ordination sermons and the attendant charges were prepared in those early days. The content is rich in practically every case and exemplary for the use of future generations. Those who have the obligation of preaching ordination sermons will do well to study these sermons for helpful suggestions. Likewise the content of the charges delivered to the candidates is very much to the point and it is interesting to note how much of this content is used in many ordination charges today. It seems that these charges were so well prepared in those days that there is little room for improvement.

The ordinations of such missionaries as John Sargent, David Brainerd, both of whom ministered to the Indians of this country, and of Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall and Luther Rice, who were the first missionaries in an overseas enterprise from America, are

presented in this book. Material covering the lives of each missionary being ordained is given in the book as also of the ordination preachers, those giving the charges, farewell messages and others.

We have therefore in this work splended source material on the subject of early missions as it relates to the United States by an eminent authority on the subject of missions. The writer has had wide experience in the mission field and in academic training. He has taught extensively in this field and has authored several books on this subject. This reviewer recommends the book because of its dependable source material.

Homer A. Kent, Sr.

Grace Theological Seminary

WILDFIRE: CHURCH GROWTH IN KOREA. By Roy. E. Shearer. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 242 pp. \$2.95.

As Kenneth Scott Latourette, Sterling Professor of Missions and Oriental History, Emeritus, in Yale University says in the Foreword of this book, "the growth of the Church in Korea has been striking. . .and through the Holy Spirit." However, Mr. Shearer notes that the growth has not been uniform and it has varied with political events and from area to area. "It has been more marked in the Northwest than in the South." I believe it is true that the Northwest has been more prosperous than the South and has had better education.

In Chapter X, the author describes rightly how disastrous the Korean war was and how cruel the Communists were. Many

thousands of Christian pastors and laymen met martyrdom at the hands of the Communists during the war. Mr. Shearer illustrates the growth of the church like a wildfire and shows us the fact that those tragic wars and events did not end with a mere tragedy but rather became the great cause to the rapid growth of the church in the South. In fact, "the city of Seoul once had only a few churches but now refugees poured down from the north, planted churches in this city, and brought the number of churches in Seoul to the largest number of any city in the Orient. Refugees from North Korea, in their flight from terror, had walked all through the south and now began to settle in the towns and cities there. The Church grew because of the influx of refugees, but it also grew because of an awakening in the whole church. Once again the Churches spread like wildfire."

In a concluding observation, the author urges this caution: "The most common mistake made in studying church growth is that of noting the growth of a certain church, then assigning the cause of that growth to missionary method or to some environmental factor that may coincide with the growth for that particular time. It is not only untrue but also a failure to give credit to God for growth." The author believes that "the assignment of a particular missionary method as the cause of church growth led to its missionwide enforcement and this procedure was seen to be an error, because the whole countryside where the mission worked was not homogeneous and therefore this policy, the Nevius Method, had different effect on different areas of the church. In some areas, this method assisted growth, in others, growth was hindered."

Therefore, Mr. Shearer puts his emphasis upon two aspects of the growth of the church: (A) "We should use those approaches which most effectively communi-

cate the Gospel, remembering that just as there is no teaching without learning, so there is no effective evangelism without conversion. (B) We should concentrate our limited forces on areas where there is response."

Insun Kim

Winona Lake, Indiana

CREATIVE MINDS IN CONTEMPORARY THEOLOGY. Ed. by Philip E. Hughes. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 488 pp. \$6.96.

Permeating the theological world of today are the fertile thoughts of many minds with varied ideas. These men have created impressions upon scholars, students, pastors and laymen, who in turn have continued on the trends of the day. This volume edited by an Anglican theologian has within its pages the compilation of the theological thoughts of fourteen outstanding contemporary men. To a greater or lesser degree the ideas of these men have molded the theological framework in which we live.

Dr. Hughes has gathered an impressive list of outstanding men from conservative to neo-orthodox to liberal and radical minds. In turn he has selected certain evangelical scholars to write a brief biography of each theologian, to evaluate his theology and its impression upon the world today, to compare what he has said with the Word of God, and then to conclude the individual chapter with a bibliography relative to the man discussed in the chapter.

For one who wishes to review the contemporary and current theological thought

this book is most interesting reading. The biography helps the reader to understand the context of the man's theology. It is most interesting to see how early life and its impressions have cast the mold of the individual in later life, and to see how literary productions have arisen out of these early impressions.

One need not agree with either the

writings of the theologians evaluated, or the evaluations of the biographers to enjoy this most important book. To be able to understand current trends and their comparison with Biblical truth this book will be a rewarding insight.

John H. Stoll

Grace College

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This collection of essays by members of the faculty has been compiled in honor of the thirtieth anniversary of the founding of Grace Theological Seminary.

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THE DOCTRINE OF THE KENOSIS IN PHILIPPIANS 2:5-8

ALVA J. McCLAIN
President Emeritus
Grace Theological Seminary

This passage in the Philippian Epistle has been so closely connected with certain problems of Christology that any discussion of it will be the more complete if prefaced by a brief historical survey in this particular field of Christian doctrine. Such a survey will serve to show the theological importance of the passage, why the attention of Christologists from the first was drawn to it inevitably, and how speculations regarding the Person of Christ have finally culminated in several theories, related in principle, which receive their name from a Greek word in the passage, and are based to a greater or less extent upon it.

The dreariest, most barren pages of church history deal with that period of Christological controversy which followed the Nicene Council. Having successfully repelled the Arian assault, the attention of the church had logically shifted to another problem--how to reconcile proper Deity and true humanity in the Person of the historic Saviour, Jesus Christ. Over this question discussion ran the gamut of conceivable opinion. Men, according to their bias, became Apollinarians, Nestorians, Eutychians, Monophysites, Monothelites, Adoptionists, and Niobites, until at last they all but lost themselves in subtle distinctions and, bewildered by the dust of battle, actually "fought against their own side." In the heat of conflict men not only lost their way, but also lost their tempers, and applied to one another certain offensive and unmusical epithets such as "Phthartolatras," "Aktistetes," "Aphthartodocetics," and "Ktistolators." It was an unhappy age, of which Dr. Bruce appropriately speaks as "the era of anatomical Christology."

And yet through all this strife, much of which seems so petty to the modern mind, there runs a sincerity of purpose that cannot be ridiculed. Men were bent upon a laudable under-

The above article first appeared in The Biblical Review Quarterly, October, 1928. Its editor, Robert M. Kurtz, commented as follows: "It is therefore with considerable satisfaction that we present Professor McClain's paper, 'The Doctrine of the Kenosis in Philippians 2:5-8.' Its acumen and force have moved a competent theologian to pronounce this discussion unsurpassed by anything extant upon the subject. After noticing briefly the early shifting of emphasis as between our Lord's Deity and His humanity, and the later development of various kenotic theories, the paper takes up the theme proper. Professor McClain's reasoning is so sound and his style so lucid that no analysis here could add to his able treatment. Readers who have found the general arguments about the kenosis inconclusive, if not confusing, may well feel indebted to the writer of this able piece of doctrinal exposition."

taking--the rationalization of their faith. Primarily, therefore, the responsibility for these centuries of theological conflict may be laid upon the activity of the human mind in its passion for explanation. The pity was that men in their zeal for rationalization often lost sight of the historic facts of faith because they were willing to surrender what they could not immediately rationalize. Furthermore, yielding overmuch to the philosophic tendency of the age, they sought a metaphysical rather than a moral rationale for the Incarnation. As a result, the humanity of Christ was sadly neglected, and by some was reduced to a bare metaphysical shell in order to fit certain a priori notions of what Deity could or could not do.

It was left for the Reformation, and particularly for the leaders of the Reformed Church, to recall the minds of men once again to the real humanity of our Lord. To these men the Christ of faith was the Saviour of the Gospels; one who had lived, suffered, and died; a man of sorrows and acquainted with grief, tempted in all points like as we are; a true Saviour, who can be touched with the feeling of our infirmity. Yet, with all this insistence upon the real humanity of Jesus, the Reformers yield nothing to the Socinian tendencies of their day. If to them He is "the man Christ Jesus," He is also nothing less than "God over all blessed forever." The veil of inadequate and mystifying Christological solutions is stripped away, and men are called back to the more simple faith of the early church. But this return to the primitive faith is also a return to the old problem which had exercised the Fathers, but was never solved by them: How can we reconcile true Deity and real humanity in the historic Jesus?

It may be said with assurance that the Reformed theologians did not solve this problem. Their chief contribution to a Biblical Christology was a determined insistence upon both the humanity and Deity of our Lord, and also a refusal to entertain as valid any view of His Person which failed to pay due regard to all the facts as set forth in the New Testament sources and confirmed by their own personal experience. This position was of inestimable value to the Christian church, not in forbidding further attempts to formulate a rational Christology, but in providing a sure foundation upon which men might work.

If prior to the Reformation the general tendency was to sacrifice the humanity of Jesus in the interest of certain conceptions of Deity, we may say that since the Reformation there has been a tendency in an opposite direction. Especially has this been true during the last seventy-five years, a period characterized by great critical activity. Like the blind man of the Fourth Gospel, this historical criticism began with "the man that is called Jesus," next advanced to the point of recognizing Him as "a prophet," and finally, in the case of some critics at least, fell down and worshiped Him.

Those who recognized Him as divine solved the inevitable Christological problem by having recourse to some form of kenosis theory. In becoming man the Logos "emptied himself" in some respect. Thus, the divinity was made to yield, or rather was adjusted, to the humanity. In adopting this principle of a kenosis as a point of departure in attempted explanation of Christ's Person, men were on safe and Biblical ground, for the New Testament writings undoubtedly teach a kenosis of some kind in their doctrine of the Incarnation. Unfortunately, in the application of this valid principle, men failed to keep their eyes steadfastly upon the historic Person; the kenosis idea became a tool of theological bias, and was used for the construction of strange kenotic Christs bearing but a poor and partial resemblance to the Christ of the Gospel records.

This was the era of the modern kenotic theories, during which, as might be expected, searching and critical examination was given to every New Testament passage that could possibly be utilized in their support. The Philippian passage naturally received most attention, being in fact the exegetical cornerstone of the whole kenosis idea. Certain extremists, it is true, simply ignored it in the construction of their Christological schemes; but all those who felt bound in any real sense to the New Testament records rightly understood that no formula could be regarded as valid which failed to gain the support of this important text. One having but a superficial acquaintance with the many different kenotic theories is not surprised, therefore, to find some diversity of opinion among interpreters. He will be scarcely prepared, however, for the actual situation.

Nothing beyond a cursory review of the astonishingly numerous interpretations of this Philippian passage is enough, as someone has suggested, to afflict the student with "intellectual paralysis." This is especially the case in regard to that section (v. 7) which speaks of the "self-emptying," or kenosis, of Christ. Some make of this a mere skenosis; Deity was veiled, but was limited in no important or essential respect. Others think the self-limitation was real, though very inconsiderable. A third view holds that the Logos, in becoming man, retained full possession of His divine attributes, and that the kenosis consisted in His acting as if He did not possess them. Another school supposes that He actually gave up certain of His attributes, the ones designated by theologians as relative, such as omnipotence, omniscience, and omnipresence. Still others go farther in asserting that He gave up all the divine attributes, so that Deity was stripped to a bare essence. Finally, there are those who, excluding from the passage all reference to a pre-existent state, regard the kenosis as having taken place wholly within the earthly life of the man Christ Jesus.

Such a variety of interpretations might tend to discourage any further attempt were it not for one thing, namely, a hopeful conviction that much of this variety may have been caused by different theological viewpoints which interpreters brought with them to the passage. This is not to say, that we must begin with no assumptions. I feel quite sure that certain regulative presuppositions are essential to any worthwhile exposition of our Lord's kenosis as set forth in this Philippian text. Some of these presuppositions I shall now attempt to state.

1. No interpretation can be accepted as valid which departs in any respect from the historic Person of the Gospel records.
2. Due consideration should be given to the whole stream of Biblical testimony which bears on the Person of Christ. If the Philippian text is worthy of attention, then other texts may not be excluded.
3. The interpreter will logically expect to receive his surest guidance from the writer of the passage, the Apostle Paul himself.
4. It is supremely important that the purpose and spirit of the passage with its context be kept constantly in mind. The writer of this passage is not composing a theological treatise; he is pleading with his Philippian converts for a life of love and self-forgetfulness--"not looking each of you to his own things, but each of you also to the things of others." And as a powerful incentive to this holy end he holds up before their eyes the sublime Self-forgetfulness of the Son of Man, who on their behalf had "emptied himself, taking the form of a servant."
5. If metaphysical difficulties arise, they must yield to the moral requirements of the Incarnation. We ought to be, I think, well past that stage of human thought when such difficulties compelled men to choose between an "Absolute" who could not empty Himself, and a mere creature who had little or nothing of

which he might empty himself. Better a thousand times give up our conception of an absolute God than admit He is incapable of any real "moral heroism." For that matter, what God can or cannot do is a question to be settled by what we have good reason to believe that He has done. Therefore, no supposed metaphysical problems should be permitted to reduce the doctrine of our Lord's kenosis to the point where it becomes a mere shadowy, docetic semblance.

The passage appears in the American Standard Version as follows: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

The first question concerns the phrase, "existing in the form of God." Does it refer to a pre-existent state of Christ? To the casual reader such a reference seems perfectly natural, but some have denied it, affirming that the reference is limited to the earthly state of Christ. This was the position taken by certain interpreters, although for vastly different reasons; by some of them to vindicate their doctrine of an omnipresent body; by others to avoid a possible testimony for the Saviour's Deity. Various arguments were advanced in support of this interpretation.

It was said that the subject of the entire passage is named "Christ Jesus," and that, even granting a pre-existent state, such a title would be inappropriate to designate the Logos prior to His Incarnation. To me this objection has little weight. Even common usage is against it; no one thinks it inaccurate, for instance, to speak of the "childhood of President Coolidge," though, strictly speaking, President Coolidge had no childhood. And the objection fails utterly when we find the Apostle Paul applying the historical Name to the Son of God in other passages where the reference to His pre-existent state is unmistakable. (Cf. Heb. 11:26 and I Cor. 10:4, "the rock was Christ.")

Again, it has been argued that a disquisition upon the pre-existence of Christ is not within the scope of the Apostle's purpose, that he is interested only in setting before his converts an example of unselfishness and true humility. To this we can heartily agree, insisting at the same time, however, that this very purpose of the writer is a strong argument for the reference to a pre-existent state. What an example to set before self-seeking Christians--the eternal Son stooping from Heaven to earth on behalf of men! Certainly, assuming that Paul believed in a pre-existent state, it would be hard to explain his failure to employ the idea in a passage like this one. As to the rather shallow objection that such an example would be beyond the power of men to imitate, we may answer that this is to miss the spirit of the passage altogether. The Apostle is not asking for any mechanical imitation of the precise act in which our Lord "emptied himself," whatever that act may have involved. He is pleading that men shall have in them "the mind" which was in Christ Jesus, and which impelled Him so to act as the passage describes, in the interest of others. Moreover, to exclude the idea of pre-existence from the passage is to render obscure its meaning.

The early Christian church was familiar with this idea, and a reference to it in connection with the act of Incarnation would need no explanation. It was part of the common faith. But

if we eliminate this idea, and make the "self-emptying" something that took place entirely within the earthly life of Christ, at once the plea of the Apostle becomes vague and unintelligible. To what particular act in His earthly life could the language of verses 6-7 be applied with any measure of certainty beyond mere guess-work? And why is there no hint or clue to guide the reader in fixing upon it? True, His whole life was characterized by a constant and gracious "self-forgetfulness," but the aorist tense here (ekenōsen) seems to favor a definite act, once for all, and not simply a habit of living. The conclusion, to me, is compelling: The Apostle speaks of the one act which needed no explanation to the Philippian Christians, that sublime and voluntary act of Incarnation wherein the "Word became flesh and tabernacled among us" in servant-form. The high background of this act is set forth in the phrase, "existing in the form of God," a phrase which not only refers to a pre-existent state, but also has somewhat to say regarding its character.

This pre-existent state is characterized as "in the form of God" (en morphē theou). The general meaning of morphē is external appearance, that form by which a person or thing strikes the vision. Our English word "form" scarcely expresses its full significance. Quite often we use this term to indicate the very opposite of reality, saying of something, that it is only a form, by which we mean that the external appearance of the thing is misleading and does not truly represent the inner substance or character. Thus, some have argued, Christ was a form of God; He was God-like, but not God. The word morphē seems to strike deeper than this. Lightfoot, Trench, Bengel, and others argue convincingly, against a number who think otherwise, that the morphē-form is something intrinsic and essential as opposed to the schēma-form which is merely outward and more or less accidental. Following this idea S. G. Green, in his Handbook to the Grammar of the Greek Testament, defines morphē as the form which is "indicative of the interior nature." It is indeed external form, that which strikes the eye, but as such it accurately represents the underlying nature from which it springs.

If this be the significance of the term, then to say that Christ Jesus was "existing in the form of God" is to affirm that He was very God manifesting Himself in some external form through which He could be known, probably to the inhabitants of Heaven, for what He truly was. This meaning of morphē in verse 6 is further confirmed by its usage in verse 7 where we are told that Christ took the "form of a servant." Are we to understand from this assertion that He became a servant only in external appearance, and not in fact? Very few would be willing to accept such a representation; certainly none of those who wish to limit the word in verse 6 to mere external form. They have insisted more than once upon what we gladly accept, that the Saviour was true man and in all respects a true servant of God on behalf of men. But if the phrase, "form of a servant," can be taken to indicate a true servanthood, surely no one may consistently forbid us to find true Deity in the phrase, "form of God."

Returning now to the general meaning of the word morphē, an external form which strikes the vision, let us ask this question, Does the invisible God possess such a form? Are we to take the meaning literally, or is the reference only to those divine attributes in the exercise of which intelligent beings may know that God is God? The latter idea is undoubtedly present, and is the important one, as I shall try to show below under a discussion of verse 7, but I do not believe that the more literal meaning should be excluded. "No man hath seen God at any time." True, yet we read that "Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel"

went up into the mountain, and "they saw the God of Israel." And we have the cry of the prophet Isaiah, "Woe is me. . .for mine eyes have seen the King, Jehovah of hosts." Whom and what did these men see? I am inclined to believe they saw the Son "existing in the form of God," that form which strikes the vision and is at the same time no mere eidos, or superficial resemblance, but which is rather truly indicative of God's inner nature and invisible substance.

The Apostle now proceeds to set before his Philippian converts the mind of Him who was originally existing in the form of God. This mind is revealed in two sublime self-renunciatory acts, the one described as a kenōsis, the other as a tapeinōsis. In the former He "emptied himself," stooping from God to humanity; in the latter He "humbled himself," stooping from humanity to death. The kenōsis is further exhibited from two distinct viewpoints: First, from the pre-existent state of Christ--"He counted not the being on an equality with God a thing to be grasped"; and second, from His earthly state--"taking the form of a servant, being made in the likeness of men."

The phrase, "being on an equality with God," is exegetical and explanatory of the phrase, "existing in the form of God." The only question is, whether these two phrases are exactly equivalent, or whether the former adds to the latter the important idea of actual historical manifestation. This second interpretation is very suggestive and is not lacking in considerations which support it, but I prefer the first as more in harmony with the entire viewpoint of this article. In the mind of the writer, then, to exist "in the form of God" is to be "equal with God," whatever else may be in the latter phrase. Absolute equality with God was the possession of Jesus in His pre-incarnate state. But, when the need arose in the world for a Saviour, He did not regard His being equal with God "a thing to be grasped" as a robber might grasp an object not his own. This "equality" with God was so surely and incontestably Christ's own possession that He could with "royal un-anxiety," lay it aside for a season for our sakes, being fully assured that it would return to Him once He had accomplished our redemption. In all this there is a blessed contrast between the mind of the Son and the mind of the great adversary of our souls. The latter once counted the being on an equality with God a thing to be grasped as a robber grasps at that which is not his own. Being in the form of a servant, this "son of the morning" said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. . . , I will make myself like the Most High." But the only begotten Son, "existing in the form of God" and possessing full "equality with God," counted all this not a thing to be grasped, "but emptied himself, taking the form of a servant, being made in the likeness of men."

Here we have the positive side of the kenosis. There are not three steps, as the Authorized Version seems to indicate, but only one step, in which the Logos "emptied himself." This self-emptying act is further qualified by two participial phrases. The first exhibits the great ethical end of the kenosis: Christ emptied Himself to become a servant, the Servant of Jehovah. He therefore takes servant-form. But there are various servant-forms; angels are douloi theou. So the second clause specifies the nature of His servant-form: He took not on Him the nature of angels, but was made lower than the angels, "becoming in the likeness of men" (en homoiōmati anthrōpōn genomenos).

Such in general was the kenosis of our Lord, and we may now enquire whether it be possible to define more specifically its content. Of what primarily did the Son of God empty Himself

when He entered upon His earthly history? The passage before us does not supply the details needed for a satisfactory answer. All it affirms is that Christ Jesus was originally existing in "the form of God," and that at a certain point in time He emptied Himself, taking "the form of a servant." Of His existence in servant-form we know somewhat, having the Gospel records to guide us. Regarding His existence in God-form our knowledge is more limited. If we could fix upon the exact significance of this phrase, "in the form of God," the problem would be solved, because in the kenosis this "form" was exchanged to be in the form of a servant. If we knew all that it meant to be in the form of God, we would then know what our Lord gave up in order to take the form of a servant. Everything in fact depends upon how we define the "form of God." I have already discussed to a limited extent the possible meaning of this phrase, and shall attempt now to investigate it more exhaustively.

In the first place, the form of God must not be identified with the essential nature of God. Many of the Fathers did so identify them, probably out of a desire to gain this Philippian passage as a witness to the Deity of Christ. The motive was praiseworthy, but in permitting it to sway their exegetical judgment they got into a Christological dilemma from which they were unable to extricate themselves without either admitting that God could cease to be God, or on the other hand explaining away the reality of the kenosis. In the main, as we might expect, they chose the latter way out. The form of God in this passage is not the nature of God. God-form certainly presupposes a God-nature, but is not essential to it. Verse 7 draws a similar distinction on the human side of the kenosis; there is here a servant-form and also a human-nature. The nature is a necessary condition of the form, but the form is not essential to the nature. A man may cease to be a servant, but he cannot cease to be a man. Likewise, Deity may change form, but not nature.

I have suggested above that this "form of God" may include a reference to some literal external appearance, but doubtless the more important reference is to the divine attributes. For it is through the exercise or function of these that, from an external viewpoint, God appears most truly as God. In this functioning we find, in the deepest sense, the morphē of God. The Logos, then, in putting off this form, must have experienced to some degree a limitation as to His exercise of the divine attributes. The question is, What was the nature and extent of this limitation? He could not, as some suggest, have actually surrendered the divine attributes, for they are functions potential in the very nature of God. Granted that the active functioning might cease for a time, still the potentiality remains. To suggest that this might also be given up is to say that God may cease to be God.

But such an idea is repugnant to reason, and surely cannot be discovered in the Scriptures. On the contrary, our Lord during the days of His flesh very definitely asserts His possession of divine power when, referring to the laying down of His life, He declares, "I have power to lay it down, and I have power to take it again." It will not do, either, to say, as some others have said, that the Logos gave up the use of the divine attributes during the period of His earthly life, though if interpreted rightly this statement might be accepted as a true account. It is better to say with Dr. Strong that Christ gave up the independent use of His divine attributes. This leaves room for all those exhibitions of divine power and knowledge which appear during His earthly ministry, and at the same time modifies in no essential respect the doctrine of a real kenosis.

We may say, then, that the eternal Son, existing in the form of God--robed with the glory of Deity in its external manifestation, possessing and exercising all the incommunicable functions of the true God--counted not this being on an equality with God a thing to be grasped, but with loving condescension emptied Himself, taking servant-form; and as a result of this one act His whole earthly life became the life of a bond-servant, in which he does nothing, speaks nothing, knows nothing by Himself; but all is under the power and direction of the Father through the Holy Spirit. In this sense, during His earthly sojourn, the "external glory" was utterly laid aside. "He was in the world, and the world was made by him, and the world knew him not." But there was another, an inner glory; and this glory, of which the external glory had been indicative, was still present, though veiled by the servant-form. He did not--it is not too much to say that He could not--empty Himself of this. And to those who came to know Him because their eyes were enlightened by the Spirit, His blessed inner glory became apparent in spite of the veil of flesh, so that they could witness that, "The Word became flesh, and dwelt among us (and we behold his glory, glory as of the only begotten from the Father) full of grace and truth."

The two phrases, "in the likeness of men" and "in fashion as a man," might seem to suggest an unreal, docetic view of Christ's humanity if we were dependent upon these alone for our doctrine of the Incarnation. Fortunately we have the whole testimony of the Gospel records to guide us in the interpretation of these expressions, and this testimony affirms that the humanity of our Lord was real. The Apostle's reason for speaking as he does in this text is not to insinuate that Christ was not true man, but probably to remind his readers that there is after all a difference between the man Jesus and man who is a sinner. Sinfulness is not a necessary characteristic of humanity, though it happens to be a universal characteristic of the humanity that we know. Because this last is so, men are in the habit of regarding sinfulness and humanity as correlative terms. Who has not heard that hoary-headed excuse for the sinner, "Well, he is only human"? We have here, I think, a sufficient explanation of Paul's use of such terms as "likeness" and "fashion" in his reference to Christ's humanity; it is the guarded language of inspiration upon a theme where a misstep may invite confusion. (Compare the careful phrase in Rom. 8:3).

To the New Testament writers Christ is a real man made "in all things like unto his brethren," yet we are not to forget there is a difference; we are sinners, but He is "holy, guileless, undefiled, separated from sinners." Aside from this there is no limit in His kenosis. He becomes partaker of "flesh and blood"; is born of a woman under the law; grows in wisdom and in stature; is often hungry and weary; meets temptation, not as God, but as man, "being tempted in all points like as we are, yet without sin"; learns "obedience by the things which he suffered"; knows not the day of His second coming. Yet these limitations, self-imposed as they were, do not open the way for any dishonoring views regarding His trustworthiness as a teacher; they do not make of Him the fallible Jewish rabbi of Modernism. Such inferences from the kenosis are hasty and superficial.

When He took upon Him servant-form, the Son of God came to be the perfect servant, to reveal the ideal servanthood. But the perfect servant must render a perfect service. Not many will care to affirm that our Lord failed at this point. He Himself could say: "I do nothing of myself, but as the Father taught me, I speak these things. And he that hath sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (John

8:28-29.) And again: "For I speak not from myself, but the Father that sent me, he hath given me commandment, what I should say, and what I should speak" (John 12:49). "Which of you convicteth me of sin?" (John 8:46). There is no room for fallibility here, whatever view we may take of Christ's humiliation. On the contrary, as Bishop Moule has pointed out, the kenosis itself becomes the guarantee of His infallibility. Whatever He was before entrance into human existence, by His "self-emptying" He becomes the perfect bond-servant of Jehovah, who does nothing and speaks nothing from Himself, but speaks only what the Father "commands," and does "always the things that are pleasing to him." Therefore, in the days of His flesh, the Son of Man may be trusted without reserve in every statement He has been pleased to make, for His words are in every instance the very words of God.

The great ethical end of the kenosis was servanthood. This conception arose in the Messianic prophecy of Isaiah; it was announced from the lips of our Lord Himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; it was exemplified throughout His whole earthly ministry, which might have been appropriately summed up in His own words, "I am among you as one who serveth." This is a prominent idea in both steps of His humiliation as set forth in the Philippian text. In the first step, as God, He had emptied Himself, taking the form of a servant. Then, as man, He humbled Himself, becoming obedient unto death.

An impressive thought in both of these steps is the perfect freedom and voluntariness of the Son of God. No theory of the kenosis can be true which brings Him into an earthly state where it is impossible for Him to assert "equality with God." Room must be left for a "voluntary perseverance not to assert that equality, on the part of One Who could do otherwise." He assumed servant-form and died upon the cross for us, not because of any compulsion external to Himself, but according to the free and loving choice of His own will. "He was no Victim of a secret and irresistible destiny such as that which, in the Stoic's theology, swept the gods of Olympus to their hour of change and extinction as surely as it swept men to their ultimate annihilation." When He stooped to servanthood and death He did so with all the sovereign free will of One whose choices are limited only by His own holy and loving will. "He emptied himself." "He humbled himself."

This voluntary perseverance in that mind which led Him first to the kenosis and finally to the cross has an important bearing on the problem of His self-consciousness. It implies a certain continuity of self-consciousness throughout all the changes incident to His earthly state. He knew, while on earth, of His pre-existent state; He was aware of the mind which had actuated Him in exchanging the God-form for the servant-form; and He purposed to have "that mind in him" down to the last act in the great drama of redemption. "I know whence I came, and whither I go," He says to the Pharisees. And drawing near to the hour of death, He repels all suggestions of any possible change in His own eternal purpose by declaring steadily, "But for this cause came I unto this hour" (John 8:14; 12:27).

But the writer of the Philippian letter will not permit us to forget that, even while our blessed Lord was acting in the manner of a sovereign (for such He was), He was also acting in filial obedience to the Father's will. In humbling Himself, He became "obedient" unto death. Not that He was obeying death when He died--death had no claim upon Him--but in dying He

was obeying the Father whose bond-servant He had come to be. The thought is that He obeyed God so utterly as to die. Does not all this take us back in memory to that moment of the ages when the Son, entering into the world, announces, "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O God"? Does it not take us back to Gethsemane there to behold His agony and hear His triumphant cry, "Father, not my will, but thine be done"?

In the death of Christ there was a marvelous blending of sovereign choice and utter obedience. He humbled Himself unto death; yes, but He was also obedient unto death. Speaking of His approaching death, our Lord Himself blends these two things in a striking passage from chapter 10 of John's Gospel. "I lay down my life," He says, "that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" ("power" in each case in Greek is exousian. R. V. marg., "right"). Certainly this is sovereign choice. But let us read on: "This commandment received I from my Father."

Several years ago, while I was engaged in a study of the Philippian Epistle, a letter came to me bearing news of the death of a friend and former classmate who had laid down his life for Christ in foreign missionary service. He had been a brilliant student, was wealthy in his own right, and at the completion of the seminary course he was married to a beautiful and talented young woman. In this country he might have had everything ordinarily desirable to men--business success, comfort, ease, and luxury. But there was in him the mind of Christ; if I may dare to use the words reverently, he freely "emptied himself" of all these prospects, becoming a servant of the cross in Egypt. There, having given what he could in service, he was obedient "unto death."

But the free obedience of our Lord Jesus Christ rises above all human comparison. He was indeed obedient unto death, but more than that, even unto the death of the cross. After all, the death of my friend was only a joyful "loosing away upward" to be with the Christ whose he was and whom he served. There were no pangs, no sting, in death for him. How different was the death of the cross! That was a "death of unimaginable pain and utmost shame, a death which to the Jew was a symbol of the curse of God, and to the Roman was a horror of degradation." Nor was this all. It was a death in which all the pent up wrath of the law against human sin would fall upon the blessed head of Jehovah's Servant, a death in which He must plumb the depths of "a soul that's lost." None of this was hid from His eyes. Having counted the cost, for our sakes "He humbled himself, becoming obedient unto death, even the death of the cross."

NOTE

One determining factor in various interpretations of the Philippian passage has been the central problem of the Incarnation, namely, What is the relation of the divine to the human in the historic Christ? The Apostle Paul certainly must have known that his statement would raise this problem but, like other New Testament writers, makes no attempt to solve it. In the main, the writers of Scripture are content to assert the reality of the two natures in Christ, without attempting a rationalization of their doctrine. Perhaps it is wisdom to leave the matter as they left it. One hesitates to enter a field of controversy where so many well-intentioned men have

slipped into errors ranging from an Apollinarian denial of any human soul in the Saviour to the Nominalistic doctrine of two wills and two minds--in fact, two persons. But the church has been compelled to enter this field by reason of the deviations of those who oftentimes were numbered among her own sons. At Chalcedon (451) the church declared that in the Saviour there are two natures, one divine and the other human. These two natures are perfectly and organically united in one Person, yet they remain distinct, each retaining its complete integrity. We must neither "confound the natures, nor divide the Person." The seat of personality in this Person is the Logos, the eternal Son.

The main criticism of this formula, from the standpoint of the older psychology, was how Christ could have but one personality, if in Him there were two distinct natures, namely, the human soul and the Logos-spirit. Did not the soul of a man constitute a personality in itself? The ancient church never wholly succeeded in answering this rather formidable objection, but nevertheless wisely refused to alter the formula. Her position is now being vindicated, I believe, by the latest pronouncements of modern psychology. The personality--also the mind--we are told, is not metaphysical, but is built up by the interaction constantly taking place between the living organism and its environment. I cannot, of course, accept this statement in toto. There is certainly a metaphysical basis for both mind and personality. But with this reservation, the account seems to be true, and may be of service in aiding us toward an understanding of the Person of Christ. The Logos, in becoming flesh, was united with a true human soul in the body born of the Virgin Mary. This soul on the human side provided a basis for the possible building up of a human mind and personality, and the building up process was perfectly normal in all respects, except that it took place around and in vital union with the Logos-spirit now emptied of His divine form. (Dr. Strong seems to suggest the above view of personality when he says, "Nature has consciousness and will only as it is manifested in person." Systematic Theology, p. 695.)

THE EXPLANATION OF THE NEW BIRTH

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"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:4-5).

In the opening verses of chapter three, it is recorded that Nicodemus met Christ face to face. To the Lord Jesus Christ Nicodemus made a startling admission. This was the mark of greatness in him. For he not only recognized greatness wherever he saw it, but he was also willing to give tribute to whom tribute was due. Nicodemus had opened the way, so Christ confronted him with an amazing declaration concerning the new birth. This was the evidence of deity in the Lord Jesus Christ. For the announcement ran counter to all the thinking of men on this theme.

First impressions are often lasting impressions, and that was true in this case. Frequently the very force of those impressions carry the movement of thought on to the issue. At least, that was true in the case of Nicodemus. The very force of this amazing declaration swept from the mind of Nicodemus his original purpose and plunged him into the very depths of the mystery associated with the new birth. This brought Nicodemus and Christ a step closer together. Now they may be seen mind to mind, two great minds, one finite mind trained in the wisdom of his profession and the other infinite in whom is hidden all the treasures of wisdom and knowledge, turning over the issue of life.

Without a doubt Nicodemus had been grappling with problems gathering about this point throughout the long period of his ministry. Confronted time and again with problems in his own society, he had done additional research, and then reviewed again the whole field of professional opinion on these points. Undoubtedly, after years of prolonged study and the weighing of opposing and varying theories, he had finally reached a conclusion. Perhaps he was not satisfied with his conclusion, but it was the best that he knew in the light of information that was available. No doubt the position he held, when examined under the searchlight of reality, had much to condemn it. But still, it was the best that he knew. Even when he came to the Old Testament, he was unable to recognize the truth because he was looking through the lenses of a false system of theology.

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But now, from the lips of this Galilean peasant with the breath of heaven upon Him, there fell upon his ears a clear, concise statement of new birth that ran counter to anything he had ever heard. In this statement there was the dogmatic note, no speculation and no proofs offered. The trained mind of Nicodemus recognized in this pronouncement the element of authoritativeness. Christ had prefaced His statement with words indicating absolute finality. Like blinding lightning his consciousness was electrified and his mind illuminated. All of the problems of sin and salvation, of promise and prophecy, of the Messiah and His kingdom seemed to converge on this point of personality.

The movement of thought in verses four and five depict these two great minds joined almost as one and plunged in the depths of thought. They are weighing the most mysterious, the most momentous, the most miraculous, the most marvelous thing in God's plan for men. Nicodemus is confronted with a problem which he sets forth in two questions. Jesus responds with the solution consisting of a series of five principles.

THE PROBLEM OF NICODEMUS IS STATED IN TWO QUESTIONS

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" (John 3:4).

The first question contains within it a clear admission. Before the problem of this man can be viewed in its full proportions, the admission of wonder must be considered. The question begins with the word "How?" The presence of this word does not necessarily deny the fact just affirmed by Christ, but it does raise the problem of method or procedure. The very weight of Christ's declaration with its finality has convinced Nicodemus of its truth. Jesus left no room for argument here. "For he taught. . . as one having authority, and not as the scribes" (Matt. 7:29). But here was the problem of procedure. "How can a man be born when he is old?" Since another birth is the solution, how then can this be brought about?

Another birth! It is the wonder of this thought that flashed through the mind of Nicodemus. Would it not be wonderful to start life all over again. If one could only move the clock of time backwards and begin life all over again. Or if one could only start where he is today and live his life all over again. Life is so brief. There is so much to do. There is so little time to change.

Nicodemus is now old. With advancing age he had acquired the perspective of age. Like all, as he grew older, he was given to retrospect. No doubt in those closing years of life, he had many times reviewed his past life, and with few exceptions found reasons for regret. If only the past could be blotted out, or he could begin life all over again. And now, like a breath from heaven, this teacher from God makes authoritative announcement of another birth. Another birth for those who have already been born! Another birth for men who lived their lives and have grown old! The very wonder of the thought captures this sincere and thoughtful man.

The psychology of Nicodemus was doubtless as up-to-date as ours. He knew the facts of personality. He knew that what he was that day was the result of all his yesterdays. All

those experiences of infancy, of childhood, of adolescence, of youth, and of manhood added up to make him what he was now in old age. He knew that the evil and unfortunate experiences also have their issue in later life. He knew that the good and blessed experiences also have their issue in later life. No thinking man could shut his eyes to these realities, some of them almost brutal realities. But if there were only some way to prevent them before they occur, or once they have happened to undo them. But alas, these are impossibilities. But this amazing teacher from God, in unequivocal language, has just announced another birth. Could this be the answer to the longing in his heart?

What parent has not thought of this problem of personality in relation to his own children. If those children could only start life where the parent leaves off and profit from what good or ill has been in his experience. But they cannot. The entire realm of human experience argues that this is impossible. So every child starts where his parents began. They pass through the same experiences, learning very little from the counsel of the parents. And when they reach old age, they cherish the same hope expressed by their parents as they look back over the brief span of years allotted to them. But is it possible that there is another birth that will in some way cancel out the lost years and give something above and beyond anything they have ever known? This teacher from God declared that there is.

But Nicodemus must face the problem. It cannot be denied to Nicodemus the wonder of the thought that has so lately flashed through his consciousness. It is wonderful. The very wonder of it warms the hearts and minds of those to whom it comes. But Nicodemus cannot stop there. He must raise the problem, "How can a man be born when he is old?" Procedure posed a problem to him. It seemed infinitely so to Nicodemus. But it was quite evidently the wonder of this thought that led him to appeal for an answer concerning method or procedure. One cannot day dream forever. He must finally come to grips with reality. And reality dictates that Nicodemus ask the question, "How?"

How is it possible for a man to be born when he is old? This makes a very literal translation of the question from the original Greek. This is laying emphasis upon the process, procedure, method, or manner. Is it possible to turn the wheel of nature back to the beginning and start life all over again? Is it possible to start life anew at the time of old age and build on what has already been accomplished? Others have no doubt thought of these things before Nicodemus. The doctrine of reincarnation among Hindus is no doubt an attempt. It remained for Nicodemus to think the thought and receive the clear answer. But this man's thought processes are far from clear, and it remains for him to express his confusion in another question.

The second question is an attempt to answer the first on the human and physical level. "Can he enter a second time into his mother's womb and be born?"

Surely this teacher in Israel, intellectually gifted, professionally trained, widely read in the Scriptures, and spiritually sensitized, recognized something more in the words of Jesus than merely another physical birth. The words "see the kingdom of God" must have quickened his thinking at this point. He must have sensed that Jesus was reaching below the level of the mere physical to the spiritual and psychological substance of life. But he also knew that the spiritual and psychological elements of life run concurrently with the physical and are inextricably

cably bound up with it.

Within this frame of reference Nicodemus phrases his next question. "Is it possible for one to enter the second time into his mother's womb and be born?" The obvious answer he was expecting was "No." The very construction of this sentence in the original Greek indicates that he expected the answer "No." Nicodemus knew that he was the result of processes. He knew that at the moment he voiced the question, he was the result of what he was an hour ago, a day, a week, a month, a year, all the years of his life. Could he now be turned back into embryonic form in his mother's womb and be born again? This he knew was impossible on the physical level. The inseparable association of the spiritual and the psychological with the physical made it equally impossible on the higher level. In fact, the very nature of the spiritual and psychological elements of personality made it even more impossible for such a thing to happen.

The second question, therefore, was designed to answer the first question, but to do so by drawing proof from impossibility on the physical level. In this response Nicodemus was frankly facing the problem of procedure with the best knowledge available. Nicodemus may be censured for this, but Jesus did not do so at this moment. He apparently recognized the sincerity of this man, and the wonder that had been awakened in him, and He went on to satisfy that wonder. The wonder of the thought lingers with Nicodemus. It is only the process that throws a shadow across his path. "How?" "How is it possible?" That is what he wants to know. And Jesus goes on to answer this problem in his mind.

THE SOLUTION IS GIVEN BY CHRIST IN A SERIES OF PRINCIPLES

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Verses five through eight comprise the full answer made by Christ to the two-fold question of Nicodemus. In this answer Christ enunciates a series of five principles. Wisdom dictates that this meditation be limited to a discussion of the first principle as set forth in verse five, and that the remaining four principles become the subject for the next study.

At this point, for the purpose of properly introducing Christ's answer in verse five, a series of observations should be made to keep thinking clear. First, verse 5 does not introduce a new subject. Jesus is still dealing with the subject of new birth. Second, this is a restatement of the declaration made in verse three, though in slightly different words. Third, this statement is the answer to the appeal of Nicodemus as expressed in the word "how." Fourth, the words "born of water and of the Spirit" are intended to explain the word "again" (from above) in verse 3. Fifth, this verse is intended to correct the false impression of Nicodemus that this birth is in any way to be interpreted as on the human level. That is the reason for the words, "of the Spirit." Sixth, but it is also intended to explain the means by which this becomes effective in men. This explanation is to be found in the words "of water." Seventh, verses 6-8, while a part of the answer, do not supply any added information. They are intended as notes to guard Nicodemus from arriving at any false notions about what He has said. They constitute safeguards so he will not slip off the narrow path of truth stated in verses

3 and 5.

Much of the statement appearing in verse five appears almost word for word in verse three. Since we have already considered much of this when studying verse three, it will not be necessary to repeat it in this meditation. But there is a phrase which is new, that portion of the verse which reads, "Of water and of the Spirit." It is the purpose of this discourse, therefore, to examine these words carefully, because they no doubt were intended by Christ to explain the word "again" (from above) in verse three. It was the failure of Nicodemus to catch the full significance of this word that impelled him to ask "How?" Now Christ must direct His answer to that particular point.

These words, "of water and of the Spirit," describe and enumerate the means or the elements which combine to bring about the event of new birth. It is essential to note five different things about these words to determine precisely what they mean. These may sound a bit technical, and they are. But they are essential to the understanding of this statement of Christ. If the Greek language were the native tongue of those who read this account, there would hardly be any need for this explanation. It still remains, though, that once the original language is accurately rendered into English, the ideas must be carefully examined for the sake of knowing what great truth Christ was conveying to this great teacher in Israel. In logical order these five fundamental facts will now be examined.

There is just one thing under consideration in these words, "of water and of the Spirit."

The phrase "of water and of the Spirit" is the rendering given in the King James version of the Scriptures. The American Standard version and the Revised Standard version translate, "Of water and the Spirit." It will be noticed that the second preposition "of" in the KJV is in italics, indicating that it does not appear in the original Greek. Both the ASV and RSV properly omit it in their translations. This means that there is just one preposition "of" used with "water and Spirit." The conclusion is a most important one. Since there is just one preposition governing the entire phrase, this points to the fact that the words "water and Spirit" are to be regarded as one thing, and not as two separate things. Both of these things joined together as one are absolutely essential to bring about the new birth. While the easiest reading of this text would lead the average person to this conclusion, the grammatical usage of the one preposition followed by two words joined by "and" makes this conclusion absolutely and technically valid.

This one thing under consideration as set forth in the phrase, "Of water and of the Spirit," has two sides to it.

It is only fair now to point out that while there is just one thing under consideration, this one thing has two sides to it. As you look at one side you see water, and as you look at the other side you see Spirit. In other words, these two aspects work together. They do not work separately in relation to the new birth. The aspect of water not only stands first in the phrase, but it also works first in order, and also in the nature of the case. Spirit not only stands second in the phrase, but it also works second in order and in the nature of the case. Nor is the above explanation to lead the reader to conclude that these two things work separately from one another. In fact, they are so vitally bound together into one thing, that the order sometimes is

only logical, not necessarily chronological; that is, the two work at exactly the same time. The working of water is primary and fundamental. The working of Spirit is pursuant and completing. The water prepares the way for the Spirit to operate, and thus they join to bring about and complete the event of new birth.

These two sides, as expressed in the phrase "of water and of the Spirit," are both on the same level or in the same sphere.

In this phrase, water and spirit are joined by what is called the coordinate conjunction "and." This conjunction is used to join things that are on the same level or in the same sphere. By this we mean that these two things must be either material on the one hand, or they must be spiritual on the other hand. One cannot be material while the other is spiritual.

The most common interpretation is that water refers to the material side of the new birth and the spirit refers to the spiritual side of the new birth; that is, water points to the ordinance of water baptism and spirit points to the experience of regeneration. But this cannot be the case, if one is to observe the clear grammatical structure of the phrase.

In spite of the pressure of numbers, to conclude that this must be the meaning of this phrase, several features involving pure logic forbid it. First, even though the word water appears in the text, the word baptism does not appear. To assume that the word water refers to baptism is thus wholly gratuitous. Second, if this is water baptism that is meant, to what water baptism does it refer? Jewish baptism? John's baptism? the one Jesus authorized? or Christian baptism which was yet three years away? Third, if it is to be argued that this is Christian baptism, surely, it must be the right kind of Christian baptism. What mode is to be insisted upon: trine immersion, affusion, or sprinkling?

If one still insists that water refers to the material element of baptism, then the word spirit should also be interpreted as referring to some material element in order to comply with the grammatical construction. In the material sense it must then refer to wind; for the same word is translated "wind" in verse 8. Is it reasonable to conclude that Jesus has declared that the new birth is something that is accomplished by means of water and wind? It is the opinion of the writer that most Christians would recoil from such a suggestion.

This means that there is just one other alternative left. It would therefore seem far better, since both of these things must be in the same realm or on the same level, to understand that these two things, water and wind, are symbols of immaterial or spiritual things. The water symbolizes something that cleanses, and the wind symbolizes something that quickens. To this point the Scriptures are very clear, and they provide abundant evidence for this fact. Here are two things that combine in the spiritual realm to bring about the miracle of new birth.

These two sides, represented by water and spirit, are definitely qualitative in nature.

At this point it is necessary to point to another item of the Greek language, though technical in nature, that is yet definitely helpful in determining the meaning of this statement. The definite article "the" does not appear at all in the original Greek of the phrase. In the KJV

the article "the" does not appear with the word water, but it is used with the word Spirit. But in the original Greek it does not appear with either word. The absence of the article means that these two words are to be considered from the standpoint of their nature and function.

The nature and function of water is to cleanse. As such it serves as a remarkable symbol for the instrument which prepares the way for the new birth. In this same Gospel, Jesus declared that it is the Word of God which cleanses. "Now ye are clean through the word which I have spoken unto you" (John 15:3). Paul attached the same function to the word, "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26). This particular cleansing of the word of God is judicial in character. It leads one to the realization that he is a sinner under the sentence of divine judgment. This word also informs him that it was the blood of Christ that paid the penalty and fully satisfied a holy God. It encourages such a sinner to accept remission of penalty by faith in Christ, and thus to experience judicial cleansing from sin. There is a personal, experiential cleansing of the Word of God that operates in the believer after regeneration, but that aspect of the Word of God is not under consideration in this passage. But once the judicial cleansing from sin is a settled fact, the new birth takes place. That is why James declared that the Word of God is the instrument in bringing about the new birth. "Of his own will begat he us by the word of truth" (Jas. 1:18).

The nature and function of wind is to give breath. As such it serves as a remarkable symbol for the personal agent in bringing about the new birth. The personal agent in the new birth is the Holy Spirit of God. His particular nature and function is to quicken, make alive, impart life. Later in conversation with the Jews, Jesus declared this. "It is the Spirit that quickeneth" (John 6:63). From Genesis to Revelation, when the immediate source of life is denoted, it is always the Spirit of God to whom this function is attributed. It is therefore altogether logical that the Word of God and the Spirit of God should be joined together in the event of new birth.

It is therefore in order to affirm at this point that there is an affinity between the Word of God and the Spirit of God. Both are said to be living. And since they are, it is not surprising that they both function in the miracle of regeneration. In almost the same breath when stating the fact that the Spirit makes alive, Jesus went on to say, "The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life" (John 6:63).

To clinch this fact in relation to the new birth, the reader should have his attention called to one passage where the Word of God and the Spirit of God are both declared to be operative in the new birth. "Being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). The incorruptible seed is the Spirit of God who imparts life. The Word of God is the instrument by means of which this new birth is effected.

These things so clearly stated in the phrase "of water and of the Spirit" were revealed long ago in the Old Testament.

This means that Nicodemus should have known them. And Jesus told him so. "Art thou the teacher of Israel, and understandest not these things?" (John 3:10 ASV). The popularity

and prominence of this man in Israel as an able and accurate interpreter of the Old Testament should have qualified him at this point. But it did not. He undoubtedly knew the words to which Christ made reference, but due to systems of theology which twisted them out of their most natural meaning, the truth was hidden from his eyes. This was indeed a tragedy. This man whose wide learning and sincere motive could have made him a power among his people for good was ignorant of one of the primary and fundamental doctrines of the Scriptures in its relation to the kingdom.

Six centuries before, when the fortunes of Israel were at their lowest ebb because of the sin and wickedness of the people, God promised new birth as the method of preparing men for His kingdom. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:25-27).

In this prophecy of long ago, the words water and spirit appear. It is clear that the water is for cleansing, and the spirit is for quickening. The cleansing will proceed from the statutes and judgments they will obey, and the new heart will be experienced from the presence of the Spirit of God within. For people who experience this transformation, the prophecy goes on to say, "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . And they shall say, This land that was desolate is become like the garden of Eden: (Ezek. 36:28, 35). Could ever language more clearly set forth the preparation of people for the kingdom.

HOW WE GOT OUR NEW TESTAMENT

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Thousands of new books flood the current market each year. Behind each one is an author or publisher with an idea, a story, a message, a motive. After hours of writing, rewriting and editing, the book goes onto the market--perhaps to flourish for a time and then fade, or to hide in the ranks of obscurity, or, in a few cases, to become a best seller.

But behind the New Testament, which completes the world's best seller of all time, lies a unique story of a Book written not only by the hand of men, but by the hand of God--a Book which speaks with an authority unknown to other books and which is as up-to-date today as when it was written two thousand years ago.

How was the New Testament written? Why was it written? When? And how can we be sure it is authoritative from beginning to end? These are questions every Christian ought to be able to answer.

The first of the New Testament documents did not appear until about fifteen years after the death of our Lord. As long as Jesus lived on earth His followers felt no need for any new written documents. The Old Testament was their Scripture. It had been fully accepted by Jesus. Its teachings were amplified by His ministry and, in many instances, its prophecies were dramatically fulfilled by incidents in His life.

Even in the opening years of the apostolic era after Christ's ascension there was no immediate need for new sacred literature. Those who first proclaimed the good news of salvation by the death and resurrection of Christ had known Jesus personally. They had seen His miracles, had heard His teachings and were announcing this message in a land where Jesus Himself had been widely known. There was no call for a verification of these facts by appealing to documents. But as the first century moved toward its midpoint and beyond, death claimed more and more of the eyewitnesses. Now the demand for written records of the life of Christ began to grow, and this demand was being supplied from many sources (cf. Luke 1:1). Confusion was certain to result unless some authoritative documents could be secured.

In the light of this situation the twenty-seven books that now make up our New Testament began to appear. James and Galatians seem to have been among the earliest--perhaps around

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A.D. 45-50. Almost all were written within the first thirty years after the death and resurrection of Christ, although the Gospel of John and Revelation did not appear until somewhere around A.D. 90.

Eight or nine different men contributed to the New Testament. Four of them were apostles (Matthew, John, Peter, Paul). Two were half-brothers of Jesus (James, Jude). One was a Gentile and the second largest contributor in bulk to the New Testament (Luke, writer of Luke and Acts). Another was Mark, a companion of Peter and at various times an assistant to Paul, although he was not personally an apostle. The identity of one author is uncertain, although many in the early church accepted the epistle as Paul's (Epistle to the Hebrews).

From a mechanical standpoint, the making of a book in those times bore little resemblance to the perfected publishing techniques of today. Papyrus was the usual writing material of the first three centuries of the Christian era, and it is most likely that the original manuscripts of the various New Testament books took this form. The inner bark of the papyrus plant was split, with strips laid side by side and then a second layer placed crosswise upon them. These were moistened with water or glue, pressed and dried. Sheets were glued side by side and then rolled into the well-known scroll. A later development was the codex, in which the sheets were stacked and then sewed along the left edge, producing a form much like the modern book.

Did the New Testament writers know they were writing sacred Scriptures? It is commonly stated, especially by liberal critics, that the writers were conscious only of specific local needs and did not suppose that they were writing for all Christians, nor that their writings possessed the same sacred character as the Old Testament. These critics say that the sacredness of the documents was a much later concept imposed by a grateful church.

Such statements usually reflect an inadequate view of Biblical inspiration. In addition they ignore the testimony of the documents themselves.

Paul indicates that Luke's Gospel was regarded as Scripture, to be cited with the same authority as the Old Testament. In I Timothy 5:18 he cites as "scripture" both Deuteronomy 25:4 and Luke 10:7. This is all the more significant when we realize that Paul wrote his comment probably no more than five years after the writing of Luke.

Peter also refers to Paul's epistles as "scripture" and even suggests a collection of Paul's epistles (II Pet. 3:15, 16) in existence. It is clear that the recognition of certain New Testament writings as inspired Scripture was not a gradual process but was understood well within the lifetime of the writers.

It also seems clear that the writers themselves possessed an awareness that they were spokesmen for God in a direct sense: "Which things we speak. . .in the words. . .which the Holy Ghost teacheth" (I Cor. 2:13). "For this we say unto you by the word of the Lord" (I Thess. 4:15). Permeating their writings is an inner conviction that these documents are authoritative for the church because God Himself is their source.

As the Christian era progressed it was inevitable that a variety of literature would soon appear. Much of this Christian writing was entirely orthodox. But some was issued to promote special interests of heretical groups. Many of these documents were well-intentioned but factually inaccurate. Luke's Gospel (1:1-4) implies that the large body of literature on the life of Christ which was circulating in his day was fragmentary. Sooner or later the wheat would have to be distinguished from the chaff. The problem came into sharp focus when the heretic Marcion around A.D. 140 promulgated a list of only eleven books as Scripture (ten letters of Paul, and an edited Luke).

The church has applied the term "canon" to the list of books which are recognized as Scripture. The word itself means a straight rod, or reed, and developed the meaning of a "ruler." As applied to the New Testament, it came to designate those particular books which were recognized as providing the norms and standards for the church and thus were to be regarded as authoritative Scripture.

Who decided which books belonged to the canon? Many have the idea that the church or its leaders took some official action which accorded canonical status to our twenty-seven books. However, the earliest decree of any church council regarding the complete canon was made at the Council of Hippo in A.D. 393 (and was repeated by the third Council of Carthage in A.D. 397).

The wording of this resolution is significant: "Besides the canonical Scriptures, nothing shall be read in the church under the title of 'divine writings.' The canonical books are. . . ." (both Old and New Testament books are listed). Now it is clear that this council did not in any sense create the canon. Rather, the statement assumes that the canon already existed and was recognized, and the council merely confirmed the prevailing opinion of the churches. This conciliar decree made no innovation.

Nearly three hundred years before the Council of Hippo, Clement of Rome wrote a letter to the church in Corinth, A.D. 96. In it he frequently cited the canonical writings of Paul, Matthew and perhaps some others to reinforce his argument. It is important to note that he shows no like concern for any writings other than our New Testament books, even though there were such in existence. The tenor of Clement's writing shows his recognition of one series of books which was valued similarly to the Old Testament.

In A.D. 367 Athanasius, bishop of Alexandria, listed as canonical books the same twenty-seven which we know. Yet his list was not a new pronouncement. Thus prior to any official council, the church was well aware of a canon of Scripture.

We must conclude that recognition of the canon was the experience of the church as a whole, virtually from the time of the writers and their first readers. The same Spirit who inspired the writers also quickened the sensitivity of the readers to recognize a unique authority attached to this particular series of books.

How did the church recognize the canon? It is true theologically that only those writings which were inspired of God were to be regarded as Scripture. But how was this feature to be detected? It seems assured from the records of early church leaders that apostolic authority

was the chief criterion. Those New Testament books written by men who were not apostles were accorded apostolic authority because their authors were companions of the apostles. Mark was regarded as Peter's protege, Luke as Paul's associate, James and Jude as members of the apostolic circle at Jerusalem.

That apostolic authority was a valid test is assured from the statements of Christ Himself who said to the Twelve: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you" (John 14:26). "Ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . .and he will show you things to come" (John 16:13).

Other tests of canonicity were sometimes appealed to, such as the use of the books in all geographical areas of the church. The criterion was especially helpful for such writings as Philemon and II and III John. Whether a book was spiritually edifying and consistent in doctrine with the Old Testament and other New Testament writings were also factors considered.

By the end of the fourth century there was no further debate over the limits of the canon in the Western church. In the East a few books were still debated for another century, but eventually all major segments of the church agreed on our twenty-seven books.

Some may ask whether we possess the true text of the New Testament, granted that the twenty-seven books are the right ones. This is a problem because none of the autographs still exist and all handcopied documents are subject to errors from human frailty.

The materials for ascertaining the actual text are found in three sources. First, and most important are the Greek manuscripts which contain the New Testament in the language in which it was written. There are over four thousand of these, some of them fragmentary, but many containing the entire New Testament. The oldest one of all is Papyrus 52, a scrap two and a half by three and a half inches containing a portion of John 18:31-33, 37-38, and dated around A.D. 125.

A second source of information is found in the translations of the text which were made early in the Christian era and are thus a reflection of what the Greek text was like very early in its existence. The versions most helpful are the Latin, the Syriac and the Coptic. The scholar must always be alert when considering evidence from the versions whether the variant reading is only a free translation or actually reflects a different Greek text.

The third source is found in the writings of the ancient Church Fathers who often quoted New Testament passages in their writings. Thus we are given information as to what kind of text was current in a certain part of the church and at a given time. One must beware, however, of quotations which have been rather loosely rendered, perhaps from a faulty memory.

When the evidence from the above sources is compared, a grouping into families is possible. Scholars today have been able to distinguish four or five text-types by this method. Alexandrian, Western, Byzantine, Syriac and perhaps Caesarean are recognized by scholars

generally as being distinct enough to warrant such classification. Almost all Biblical scholars today conclude that the Alexandrian family represents the most accurate text because of its great age, and because such manuscripts of this family as codices Vaticanus and Sinaiticus show signs of a high proportion of correct readings and originate in a part of the world which was noted for its textual studies.

Although it would probably be going too far to suggest that one group of manuscripts alone is to be relied upon, it is not without significance that the more recent finds among the papyri support the general conclusions noted above. For example, the recently discovered Papyrus 75, a codex of Luke and John dated A.D. 175-225, has a text very similar to Codex Vaticanus. It is the oldest known copy of Luke.

It should be recognized that the vast majority of variants in the manuscripts have to do with such things as spelling differences, word order and other minor matters. With the wealth of documentary evidence at our disposal for determining the true text, biblical scholars are in a much better position than are textual scholars of any other ancient literature. It is highly unlikely that the true text has been lost at any point. The places in the text that may be subject to some remaining doubt are exceedingly few (Westcott and Hort computed them as one-tenth of one percent of the whole).

Even the differences among the major text-types are primarily concerned with minutiae. To illustrate, the difference between Byzantine and Alexandrian families is reflected by the difference between the King James Version and the American Standard Version. Yet Christians recognize that the real substance of the text is not endangered by either version.

Christians today are the possessors of a New Testament that has a remarkable history. It was promised by Christ, who said He would empower the apostles to be His witnesses. It was written at a time when the Koine Greek language, the international language of the Roman Empire, was virtually worldwide. And it has been preserved in thousands of manuscripts to assure us that we have the very words that Christ desired for His believers.

THE CREATION OF THE HEAVENS AND THE EARTH

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In recent years, many Christians have found George Gamow's "Big Bang" concept of an expanding universe to provide a convenient gap in scientific knowledge to place the creation of the universe about ten billion years ago. The only significant alternative view presumably available to mid-twentieth century cosmologists, and one that few Christians have been willing to espouse, is the Steady-State theory of Hoyle, Gold, and Bondi; but now this theory has been virtually abandoned by Hoyle himself because of its inability to cope with the "quasar" problem.

Upon closer inspection, however, it must be recognized that the Big Bang theory carries very little resemblance to the creation account of Genesis. It is really more congenial to the god of the deists, who served as a mere philosophical escape mechanism from the absurdities of atheism. After creating the universe, the deists' god was not expected to perform any more miracles, for this would imply that he had failed to create it with sufficient power to operate under its own laws. After all, no experienced watchmaker needs to tinker constantly with his products.

Most cosmologists today, of course, refuse to allow any kind of 'god' to meddle with their Big Bang. Any appeal to God would be a basic betrayal of science at its best. Representative, perhaps, is this statement by William Bonnor, professor of mathematics at the University of London: "It is the business of science to offer rational explanations for all the events of the real world, and any scientist who calls on God to explain something is falling down on his job. . . If the explanation is not forthcoming at once, the scientist must suspend judgment: but if he is worth his salt he will always maintain that a rational explanation will eventually be found."¹

Thus, a consistent uniformitarian will refuse to be pushed into any kind of theological commitment to explain Nature's mysteries. If he is asked where the materials came from that exploded into an ever expanding universe, he can always escape to the Oscillating-Universe concept, which claims that the expansion was preceded by billions of years of cosmic contraction. In other words, the universe has been oscillating between expansion and contraction through all eternity (Allan Sandage of Palomar suggests 80-billion year cycles), so there never was a time when matter-energy did not exist.

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Actually, these theories do not differ in kind from those held by the ancients, for most philosophies and religions outside of the Hebrew-Christian tradition have held to the eternal existence of matter in one form or another. The Babylonian creation account, for example, presupposes the existence of sweet and salt water when the gods first began to multiply.² The Bible is truly unique in its doctrine of a supernatural creation, and this doctrine could never have been anticipated by mere human reasoning. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," said God to His people (Isa. 55:9).

EX NIHILO CREATION

The Word of God teaches that all non-living things were created supernaturally, instantaneously, and without the use of pre-existent materials. In the strictest sense, this is the meaning of Hebrews 11:3: "By faith we understand that the worlds (aiōnas, the time-space universe) were framed by the Word of God, so that what is seen hath not been made out of things which appear" (cf. Rom. 4:17). This certainly cannot mean that visible material substances are composed of "invisible" atomic particles! Spiritual faith is certainly not required to accept the atomic theory in its current form! The point of the verse is that the physical substances that compose our visible universe did not exist in any form whatsoever, other than in the mind of an omniscient God, until He spoke the creative Word.

Not only was creation ex nihilo, but it also involved the instantaneous appearance of complex physical entities. The evolutionary concept of a gradual development of heavier and heavier elements throughout cosmic history, for example, is excluded by Scripture. Note the emphasis on the immediate effect of God's creative word in Psalm 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . .for He spake, and it was done; he commanded, and it stood fast." There is certainly no thought here of delay, or resistance, or a gradual, step-by-step build-up to fulfillment.

Some scholars, in the name of evangelical Christianity, have denounced this view as philosophically "unhealthy" because it does not line up satisfactorily with empirical evidence.³ Not only so, but it is claimed that this position makes God a deceiver.⁴ An appropriate answer to such assertions has been expressed by Lloyd G. Multhauf, Department of Physics, Pennsylvania State University: "If the Bible tells us of a non-uniformity in our fundamental laws and/or that it does not allow for millions or billions of years as the age of the earth, then God is not fooling man, rather man is going on a vain search in spite of what God has said. . . Biblical revelation as well as science is a means of gaining knowledge for the Christian."⁵

Christians who truly desire to honor God's Word do not come to it with preconceived ideas of what could or could not have happened, or what can or cannot be true. To be sure, many of the great doctrines and events set forth in Scripture are foolish to the natural mind, because they are spiritually discerned (I Cor. 2:14). And supernatural creation is one of those doctrines. No amount of philosophical reasoning or scientific empiricism can modify the pure supernaturalism of such passages as Genesis 1:3: "And God said, Let there be light; and there was light." Analogous to this is the absolute supernaturalism, perfection, and suddenness of

God's work of regeneration in the sinful heart of man: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

THE CREATION OF THE HEAVENS

For convenience of human thought and expression, the Bible refers to three different heavens. The third heaven is that glorious place surrounding the immediate presence of God, to which Paul was carried in a transcendent vision early in his Christian experience (II Cor. 12:1-4). The second heaven seems to be equivalent to what we call "outer space"; while the first heaven consists of the atmospheric blanket surrounding the earth, in which clouds move and birds fly. In the first chapter of Genesis, a distinction may be seen between the first heaven, above which the waters were lifted (vss. 8, 20) and the second heaven in which the luminaries were placed (vss. 14-17). There is certainly nothing crude or "pre-scientific," in the bad sense of that expression, about the cosmology of Genesis, as many able expositors have successfully and repeatedly demonstrated.⁶

What were the "heavens" like at the moment they came from the Creator's hand "in the beginning"? The third heaven was populated with hundreds of millions of angelic beings (Dan. 7:10), each one a "son of God" in the sense of a direct creation by God (cf. Job 1:6) and therefore perfect in all their ways (Ezek. 28:15). They existed on the first day of creation, for Job 38:6-7 tells of their singing and of their shout of joy at the creation of the earth.

The second heaven, the realm of "outer space," was presumably empty and dark, for the sun, moon, and stars were not created until the fourth day, and the special light source which divided the light from the darkness had not yet been spoken into existence.

The first heaven, or atmospheric blanket, had neither vapor canopy nor clouds, for the waters were not yet lifted above the expanse ("firmament") in the form of a vast, invisible thermal vapor blanket, as must have existed until the Flood, and thus there was no rain as in our present post-Flood world. Neither Genesis nor geology gives any support to the idea that earth's primitive atmosphere consisted of ammonia, methane, hydrogen, and water, as the evolutionary theory of spontaneous generation of life requires. Philip Abelson, Director of the Geophysical Laboratory, Carnegie Institution of Washington, has shown that such an atmosphere could not have existed.⁷

Some Bible students believe that the heavenly bodies were created in the beginning, but could not be seen from the earth because of a cloud blanket so dense that darkness covered the face of the deep. However, the waters were not lifted up until the second day, and the light that was created on the first day was clearly visible from the earth. Also, if God's work on the fourth day involved merely the unveiling of previously created heavenly bodies, this idea could have been more clearly expressed by the use of the verb "appeared" as in verse 9: "and let the dry land appear." Instead of this, we are told that God "made" two great lights on the fourth day, and that He "made" the stars also. Although in its general Biblical usage this verb (asah, "made") is not as strong as bara ("created") for conveying the idea of ex nihilo creation, it is

used as a synonym for bara in the creation narrative. This can be demonstrated by comparing 1:21 where God is said to have "created" (bara) great whales, with 1:25 where He "made" (asah) the beasts of the earth. Surely we are not to understand any significant difference between the creation of sea monsters and land animals! Compare also 1:26 ("And God said, let us make man in our image") with 1:27 ("so God created man in his own image"). Thus, the two verbs are used synonymously in this chapter, and the statement that the sun, moon, and stars were "made" on the fourth day means that they were "created" on the fourth day.

THE CREATION OF THE EARTH

The earth, like the heavens, was created without the use of pre-existent materials (Heb. 11:3), which clearly implies that it was created instantaneously as a dynamic, highly complex entity. It was spinning on its axis, for in reference to the light source created on the first day, it passed through a night-day cycle. It had a cool crust, for it was covered with water. The crust, however, had no significant features, such as continents, mountains, and ocean basins, for these were formed on the third day. Nor did it have sedimentary and fossil strata, for these were basically the effects of the great Deluge. But it did contain all of the basic elements and the foundational rocks of our present earth. As a planet, it was perfect in every way, but at this stage of creation week it was not yet an appropriate home for man. It was "without form and void" (tohu wabohu).

DID THE EARTH COME FROM A PROTO-SUN?

If Genesis teaches that the earth was created before the sun, moon, and stars, then Christians who believe the Book of Genesis are obviously in serious conflict with evolutionary theory at this point. For this reason, many Christians feel that Genesis must be interpreted in such a way as to avoid this conflict. After all, is it not perfectly clear from astronomical studies that the earth and the other planets came from the sun or from a proto-sun?

This may be the majority opinion even among evangelical scientists today, but an objective study of the nebular hypothesis reveals numerous insurmountable problems in the evolutionary interpretation of our solar system.⁸

In the light of the true facts of astronomy, it seems to me that evangelical scientists have no right to lend their support to evolutionary cosmogonies. Disappointing indeed, therefore, is the recent article by an evangelical writer who praises Kuiper's gas-dust nebular theory as "truly simple." The author concludes his article with these words: "It is also most gratifying that this process of planetary formation is but a special case of the universal process of binary-star formation, which seems to be one of God's universal Laws. . . Truly God is in his Universe, and all will be right with the World."⁹

In contrast to this attitude, which presumably is quite widespread among evangelical scientists, I have become convinced that the most rational way to explain the origin of our vastly complex solar system is in terms of a direct creation by God. And if this be a reasonable

position within the revealed frame of reference of Biblical theism and in view of the conspicuous failures of evolutionary alternatives, may not the supernatural origin of the astronomic system we know the best serve as a model for the supernatural origin of the stellar systems that lie beyond our own? In other words, if God created ex nihilo the two great lights that rule the day and night, He could also have created ex nihilo "the stars also." In the words of Dr. Paul A. Zimmerman: "The Biblical account of creation by Almighty God has not been disproved by science. It remains today, even from the viewpoint of reason, I believe, the most logical, believable account of the beginning of the earth and the rest of the universe."¹⁰

THE PURPOSE OF THE STELLAR CREATION

Why did God create the sun, moon, and stars on the fourth day rather than the first day? One possible explanation is that in this way God has emphasized the supreme importance of the earth among all astronomical bodies in the universe. In spite of its comparative smallness of size, even among the nine planets, to say nothing of the stars themselves, it is nonetheless absolutely unique in God's eternal purposes. It was on this planet that God placed man, created in His image, to exercise dominion and to worship Him. It was to this planet that God came in the person of His Son 1900 years ago to become a permanent member of the human race and to die for human sins upon a rugged cross. And it will be to this same planet that this great God and Saviour will return again to establish His kingdom. Because of its positional superiority in the spiritual order of things, therefore, the earth was formed first, and then the stellar systems; just as Adam was first formed, then Eve (I Tim. 2:13).

Another possible reason for this order of events is that God, by this means, made it clear that the earth and life upon it do not owe their existence to the greater light that rules the day, but rather to God Himself. In other words, God was perfectly able to create and take care of the earth and even living things upon it without the help of the sun. Apart from the Scriptures, of course, this would hardly be an obvious fact to mankind. In ancient times (and even in some parts of the world today) great nations actually worshipped the sun as a god. In Egypt he was called Re, and in Babylon he was known as Shamash. After all, such worship seemed quite reasonable in view of the fact that the sun provided light, warmth, and, apparently, life itself. Even the Jews were greatly tempted to enter into such worship as may be judged by such passages as Deuteronomy 4:19 and 17:3. Job himself confessed: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job 31:26-28).

Perhaps it is not inappropriate to suggest that the evolutionary theory provides a modern and subtle counterpart to the ancient Sun-worship cult, for if we must trace our origin to the sun or to a proto-sun, and if we live, move, and have our being exclusively through its boundless blessings and provisions, then it is our God!

The creation account in Genesis completely undermines all such blasphemies by putting the Sun in a secondary position in reference to the earth. It is not only a mere creature of God, but also a servant to man, the crown of God's creation.

But if the sun, moon, and stars are not ultimately essential to the earth's existence, then why did God create them? Three basic reasons are listed in Genesis 1:14. They are for lights, for seasons (a calendar), and for signs. As lights, they replaced the special and temporary light of the first day. As a calendar, dividing seasons, days, and years, they enable men to plan their work accurately into the distant future, thus reflecting the purposive mind of God. As signs, they teach and ever remind men of vastly important spiritual truths concerning the Creator. David learned from them the transcendence of God and his own comparative nothingness: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" (Psalm 8:3). The Apostle Paul insisted that men are utterly without excuse for their idolatries, for "the things that are made" give clear testimony to the "everlasting power and divinity" of the Creator (Rom. 1:20).

Apparently, the sun, moon, and stars more effectively accomplish these purposes than one great light source could have. There need be no other reason for their existence than this threefold ministry to man. But would not this have been an unnecessary waste of God's creative energies? Isaiah gives the effective answer: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding" (Isa. 40:28). The heavens are the work of God's "fingers" (Psa. 8:3), and when they have fulfilled their God-intended purpose, they will flee away from His face and no place will be found for them (Rev. 20:11). The eternal city will have "no need of the sun, neither of the moon, to shine in it," for the glory of God will lighten it, and the Lord Jesus Christ will be the lamp thereof (Rev. 21:23; cf. 22:5). Christ and His Word, therefore, must be our final guide as we seek to understand the origin, meaning, and destiny of the heavens and the earth.

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THE USE AND SIGNIFICANCE OF EN HŌI IN I PETER

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That en hōi is important exegetically to Peter's epistle is seen from the fact that it occurs five times: 1:6, en hōi agallia^{sthe}; 2:12, en hōi katalalousin humōn; 3:16, en hōi katalaleisthe; 3:19, en hōi kai. . . ekē^{ruxen}; and 4:4, en hōi xenizontai. Moule notes that some would take the frequent occurrence of en hōi in I Peter as merely an idiosyncrasy of Peter's literary style and not of much exegetical import. He writes:

There are some turns of phrase which appear to have little significance for the sense, and are mere idiosyncrasies of the writer. . . . Possibly certain uses of the particle te in the later chapters of Acts ought to be so classified. . . and so (according to some) ought the en hōi of I Peter. . . .¹

Reicke has made an extensive inquiry into the precise meaning of en hōi.² He demonstrates that in I Peter 3:19 it must be considered as a unit--a temporal conjunction. As such it should be translated "whereat," "on which occasion," "while," "at the same time as," "in doing which." He then shows that en hōi is used as a temporal conjunction in the New Testament (apart from I Peter) in Mark 2:19; Luke 19:13; John 5:7; and Romans 2:1 (in this last instance he notes that en hōi has a temporal purport with a conditional by-significance). He continues by showing that en hōi is used as a temporal conjunction in literature other than the New Testament, e.g., in Soph. Trach. 929, Xenoph. Oecon. xvii. 10, and an Oxyrhynchus Papyrus. He notes further that en hōi can also be used as a causal, instrumental or explicative conjunction (meaning "in that") or with a relative connection (meaning "and therefore"). As examples of these usages he gives Romans 8:3; Hebrews 2:18; and Hebrews 6:17.

In dealing with relative pronouns the antecedent is normally the nearest preceding noun or pronoun or at least a noun or pronoun in the preceding context. However, this general rule does not apply to Peter's usage of en hōi because he uses it as a conjunction and not strictly as a relative pronoun. This statement is borne out by a consideration of the instances in which Peter uses en hōi.

Note: The material for this article was drawn from a paper submitted in connection with graduate studies in the Graduate School of Dallas Theological Seminary, Dallas, Texas. The Greek words in both the text and quotations have been transliterated.

THE USE AND SIGNIFICANCE OF EN HŌI IN 2:12 AND 3:16

Reicke observes correctly when he observes that of the five occurrences of en hōi in I Peter, 2:12 and 3:16 are different from the others and rather similar to each other.⁴ There are two ways in which they differ from the others but are like each other: (1) en hōi is not used as a relative connection, i.e., what follows does not grow out of what precedes, and (2) the content of both statements is virtually the same. Bigg, divorcing all temporal aspects from the construction, translates en hōi in 2:12 as "in that very matter in which they speak against you as evildoers"⁵ and in 3:16, "the very thing wherein ye are spoken against."⁶ If Bigg is correct in his understanding, Peter is not using en hōi as a conjunction in these two instances and en hōi would be equivalent to en toutōi. Reicke observes:

In that case the meaning would be that the heathen come to shame in the respect in which they reproach the Christians. . . . This interpretation, however, is impossible in I Pet. ii. 12 for the main sentence speaks of praising God, but it is nonsense to say that the Heathen will praise God "in that respect." Further a supposed en toutōi in ii. 12 must compete in a peculiar way with ek tōn kalōn ergōn as a modification of the verb doxasōsin. For the same reason en cannot here have a causal meaning. It is unnatural to consider a causal en toutōi explained by a following apposition ek tōn kalōn ergōn. No, even in I Pet. ii. 12 en hōi must certainly be a conjunction, probably of a pure temporal character so that the meaning is: "just as they slander you."⁷

Concerning 3:16 Reicke continues: "In all probability en hōi in iii. 16, a passage which so clearly agrees with ii. 12, must be interpreted in exactly the same way, as a temporal conjunction."⁸

The foregoing shows, then, that here are two instances where en hōi is used by Peter as a temporal conjunction. Thus no preceding noun is the antecedent of the pronoun hōi. The construction, rather, should be translated in a way to bring out its temporal character, e.g., "whenever," "while," "during which time," or, as Selwyn suggests, ". . . almost 'in the very act of.'"⁹ The resultant idea in 2:12 is that whenever they should speak against you, or while they are in the very act of speaking against you as an evil-doer, they might glorify God as the result of your good works. A similar result is noted in 3:16 where the idea is that whenever you are spoken against, or during the time that you are spoken against, the ones who are persecuting your good manner of life in Christ might be put to shame. Peter's thought is that their shame will come in the process of and because of their abuse heaped upon you in the course of their persecution.

THE USE AND SIGNIFICANCE OF EN HŌI IN 4:4

It is very plain that the immediately preceding noun (athemitois eidōlōlatrisais) cannot be the antecedent of en hōi in 4:4, for it is plural whereas the pronoun (hōi) is singular. In contrast to 2:12 and 3:16, en hōi of 4:4 is a relative connection in that the statement that follows is occasioned by that which has preceded. Thus en hōi does indeed function as a conjunction

for the two thoughts. The question is: What kind of a conjunction? Of the alternatives suggested by Reicke earlier, only the causal conjunction will fit the context which plainly demands that en hōi here be rendered "therefore"¹⁰ or some similar translation.¹¹ The context indicates that the readers had participated for some time in the sins previously mentioned but recently had become converted and had forsaken these sins. Because of this (en hōi) their former fellows are astounded and think it strange that they no longer engage in such practices.

THE USE AND SIGNIFICANCE OF EN HŌI IN 1:6

A usage similar to 4:4 is observed of en hōi in 1:6. There are three views as to the antecedent of the pronoun. Bigg¹² takes the nearest noun (kairōi eschatōi) as being the antecedent. This is not likely because agallias is present tense. It would have to be future tense if it were to be understood with kairōi eschatōi. The rejoicing, then, is a present rejoicing and en hōi must have something else as its antecedent. Robertson¹³ notes that it is possible to have either theou (1:5) or Iēsou Christou (1:3) as the antecedent and the rejoicing as being in Him. This would necessitate taking the relative pronoun hōi as masculine and is a possible translation which makes good sense. Selwyn¹⁴ gives a third possibility suggesting that en hōi be translated as "in which circumstance," "wherefore," or "in which assurance" and that its antecedent is the whole situation of 1:3-5--rebirth, hope inheritance, faith, imminence of the End.

The first view is not acceptable on grammatical grounds. Only if the verb were future tense would it be possible. Further, as Selwyn observes: ". . . the words kairōi eschatōi are scarcely a large enough element in the previous sentence to carry the weight of this rich and significant relative clause."¹⁵

The second view is grammatically possible in that it ties verses six to nine in with the main clause. It is theologically sound in that it expresses the readers' response to the divine work proclaimed in verses three to five.

The third view is best, for its antecedent is more inclusive than the antecedent of the second. Further, Peter's usage of en hōi fits it better. In 1:6 en hōi is a relative connection in that what follows is occasioned by that which has preceded. Again, the question is: What kind of a conjunction? As in 4:4 it must be causal for the context, because of the relative connection en hōi sustains, is most suitably translated by "therefore," "because of that," or by one of the above translations suggested by Selwyn. Peter's thought is that they have been begotten unto a living hope, an inheritance, and a salvation (1:3-5); therefore (en hōi) they can rejoice because their present sufferings (1:6-9) can do nothing to hurt or imperil that unto which God has begotten them. The whole idea of 1:3-5, then, is the antecedent of the en hōi of 1:6.

THE USE AND SIGNIFICANCE OF EN HŌI IN 3:19

From the foregoing consideration it is seen that en hōi has the character of a causal

conjunction in both 1:6 and 4:4 while in 2:12 and 3:16 it is a temporal conjunction. This accounts for four of Peter's usages. What of the fifth? It is found in 3:19.

The closest preceding noun to en hōi in 3:19 is pneumati of 3:18. Pneumati, however, cannot be the antecedent of en hōi, as Selwyn has well pointed out: "The antecedent cannot be pneumati, for there is no example in N.T. of this dative of reference, or adverbial dative as I should prefer to call it, serving as antecedent to a relative pronoun."¹⁶ Reicke agrees as he observes:

If we consider verse 18 as a whole we find further that the appositions thanatōtheis men sarki, zōopoiētheis de pneumati appear in parenthesis in the sentence, inserted as a clearer explanation of the main action, but on the other hand based on well-known christological formulae of an elementary character. It is not probable that en hōi is connected to this pneumati, here accompanying rather cursorily. Nor would it be natural if one of the two antithetical ideas, sarki and pneumati, was suddenly taken out of the context and formed a basis for the whole of the following sentence. But above all it is unnatural to make a dative of reference serve as antecedent to a relative pronoun.¹⁷

The fact that Peter definitely uses en hōi in the sense of a conjunction four times in his epistle (together with the fact that it is used this way in many other instances in the New Testament) makes it probable that en hōi in 3:19 is used as a conjunction. A careful consideration of the passage confirms the truth of this probability. That which follows en hōi in 3:19 is occasioned by the main statement in 3:18. Thus the use of en hōi is identical with the use in 1:6 and 4:4 (all being relative connections) but different from those in 2:12 and 3:16 (which are not relative connections). Reicke states the next phase of the inquiry in the following words:

Then the next question will be: What kind of conjunction? Looking at the context and also considering what categories of en hōi as a conjunction we have otherwise in the N.T., there are really only two possibilities: Either en hōi in this passage is a purely temporal conjunction, in this case meaning "whereat," or "thereat," "on which occasion" &c.: or also it is a causal conjunction meaning "wherefore" or "therefore," "for this reason" &c.¹⁸

After pointing out that the causal conception is supported by a patristic tradition based upon the theory that Christ went and preached to win sinners to God, Reicke rejects the possibility that en hōi can be taken as a causal conjunction in this context. He writes:

Against this theory however it can be pleaded that there is a certain obscurity as to the extent in which a purely causal relation can really be discovered here. It is not possible to bring out such a causal relation that the conclusion as to the preaching to the spirits appears as a clearly logical consequence of the given premises. An allusion to hina &c. should, further, preferably have been expressed by eis ho, in which case the reasoning would be final. The causal interpretation does not, on the whole, give any clearly logical connection.

Reicke supports taking en hōi as a temporal conjunction as follows:

By a temporal interpretation on the other hand of en hōi we can obtain the following natural meaning: "on which occasion" or "on that occasion," namely when he died (preferably not: "when He was made alive" because of the parenthetical character of those appositions) Christ went and preached also to the spirits. This gives a highly logical and natural purport to our passage, the translation is simple and intelligible, and a good formal analogy can be shown in the immediately preceding verse 16, apart from other analogies which we have already touched upon -- it may also be observed that the *Oxyrhynchus papyrus* referred to above is good evidence that en hōi can allude to the previous situation, and continue the reasoning after a short pause. If then we are to choose between a conception of en hōi as a causal and as a temporal conjunction we must prefer the latter. In the temporal interpretation there is the very best possibility to understand this en hōi, which otherwise causes so many misgivings.

The kai which in 1 Pet. iii. 19 follows directly upon en hōi will by this temporal interpretation best connect hapax apethanen . . . hina humas . . . with tois . . . ekēru xen. This too gives a good and natural meaning.²⁰

Selwyn suggests a similar but different translation that still gives en hōi its temporal significance.

en hōi] in which state or circumstance, i.e., of spirit quickened after physical death, or better and more broadly, "in which process," in the course of which, referring to Christ's passion and resurrection generally.²¹

Taking en hōi as a temporal conjunction in accordance with the foregoing discussion, its antecedent, then, is the main clause of 3:18--the general reference to Christ's death (or suffering, if epathen is the correct text). This, of course, would help to place the time during which the event of Christ's preaching to the spirits in prison took place because it aids in establishing an order of events, viz., his death (3:18), his going to preach (3:19), and his exaltation to the right hand of God (3:22). Thus in the general process of his death and prior to the time of his resurrection, he went to preach (kēru ssō = "to proclaim" i.e., to proclaim His victory over Satan at the cross) to the spirits who were in prison.

It is in order to suggest, for the consideration of others, a refinement on this view. Realizing the temporal character of en hōi and that its antecedent is the general process of Christ's death, it may be that the time period referred to is not the interim between Christ's physical death and His resurrection (though that certainly fits the chronology of the passage), but rather to the three hours during which He hanged upon the cross and darkness was upon the face of the earth (cf. Matt. 27:45; Lu. 23:44; Mk. 15:33) at the close of which the Lord cried, "Eloi, Eloi, lama sabachthanei?" Both Matthew and Mark translate that question as "My God, my God, why hast thou forsaken (egkatelipes) me?" While the grammar of Matthew and Mark does not establish this possibility it certainly permits it. If the view is correct, it would be better to render the aorist egkatelipes by the simple English past tense (i.e., "My God, my

God why did you forsake me?") than by the English perfect tense. Thus during the three hours the Lord was enduring spiritual death (i.e., separation of His spirit from God) He went to the only place where ones separated from God can go (viz., to Hades, the temporary abode of those who are likewise separated from God) and there preached. It is significant that during the period of time that He who is the Light of the World (John 8:12) was absent from the world, darkness was over the face of all the world. It was during this time that the heart of the atonement was accomplished, i.e., the remedying of spiritual and eternal death, and it was hidden from the view of man who was not able to see this spiritual event transpire. Further, when the physical aspect of the atonement (i.e., the remedy for physical death) was realized by the Lord's physical death, He cried: "Father, into thy hands I commend my spirit" (Lu. 23:46). It does not seem likely that His spirit thus commended into the hands of the Father would be permitted to visit the abode of those separated from God. It seems better to understand that during the three days His body was in the tomb His spirit was in the presence of God. It is interesting to note, in addition, that while all of the Synoptic Gospels record the fact of the darkness upon the face of the earth, none of them records anything that transpired during that three hour period. Peter, then, gives a commentary on what transpired during those three hours. The thought of the passage (3:17-22), then, is that it is better to suffer for having done good than for having done evil (3:17). Christ is the Supreme Example of one who thus suffered (3:18, cf. 2:22-24). 3:18, then, gives the statement concerning the sufferings of Christ (specifically defined by the parenthetical participial clauses following). 3:19 tells of His activity during the time of His suffering and 3:22 tells of His glorification after the time of His suffering.

CONCLUSION

By way of summary, the foregoing discussion has shown that Peter's literary style involves two usages of en hōi. First, as a relative connection in 1:6, 3:19, and 4:4 (being used as a causal conjunction in 1:6 and 4:4 but as a temporal conjunction in 3:19). When it is so used, the antecedent is the general concept preceding, not the immediately preceding noun or pronoun. Second, as a non-relative connection in 2:12 and 3:16. When it is so used there is no antecedent to en hōi and the construction is best translated in such a way as to bring out its temporal character as a temporal conjunction.

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THE RHETORICAL USE OF NUMBERS IN THE OLD TESTAMENT

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A very important use of numbers in the Old Testament is that for rhetorical or poetic effect. Whenever numbers are so used they are not to be understood literally nor symbolically. Much effort has been expended attempting to ascertain some hidden or mysterious meaning of rhetorical phrases using numbers. The intention of the writer in this usage is not to emphasize the mathematical value of the number primarily, but to express either intensity or other concepts such as "few," "many," etc.

There are, therefore, two basic applications of numbers in poetic structure.

THE CLIMACTIC USE OF NUMBERS

The arrangement of a numeral with its sequel within a clause, either syndetically or asyndetically, in Scripture is a common poetic device with numerous parallels in contemporary literature. The intention of such a device is to express the concept of intensification and/or progression. The actual value of the numbers in such cases is not significant.

This phenomenon is perhaps best expressed in the formula $x/x+1$. It occurs principally in poetic passages but not exclusively. Syntactically $x/x+1$ may appear in the same sentence or in two different sentences. In most instances in the Old Testament it appears in poetical passages employing synonomous, synthetic and antithetical parallelisms. The following is a list of the occurrences of the $x/x+1$ sequences in the Old Testament:

Sequence 1/2 - Judges 5:30; Deut. 32:30; II Kings 6:10; Jer. 3:14; Psa. 62:11; Job 33:14, 40:5; Ezra 10:13; Neh. 13:20.

Sequence 2/3 - Deut. 17:6; II Kings 9:32; Isa. 17:6; Hos. 6:2; Amos 4:8; Job 33:29.

Sequence 3/4 - Ex. 20:5; 34:7; Num. 14:8; Deut. 5:9; Jer. 36:23; Amos 1:3, 6, 9, 11, 13, 2:1, 4, 6; Prov. 30:15, 18, 21, 29.

The above article is taken from the author's doctoral dissertation presented to the faculty of Grace Theological Seminary in 1967.

Sequence 4/5 - Isa. 17:6.

Sequence 5/6 - II Kings 13:19.

Sequence 6/7 - Job 5:19; Prov. 6:16.

Sequence 7/8 - Micah 5:4.

Sequence 8/9 - none.

Sequence 9/10 - none.

Sequence 1000/10,000 - Deut. 32:30; I Sam. 18:7, 21:11, 29:5; Psa. 91:7.

The above list includes occurrences of this type of expression in both prose and poetic passages and it does not distinguish between the two fundamental types of occurrence.¹

X/X+1 As A Poetic Device

The most striking use of this device is found in poetic portions of the Old Testament. It is frequently employed in synonymous, synthetic and antithetic parallelisms and when it is thus employed, the numbers should generally be regarded as parallel. Roth explains this point in the following manner:

Since there is no other expression for a given numeral than the numeral itself, the numeral one unit lower serves as a parallel term; a phenomenon as strange to us as it is characteristic of Semitic poetic parallelism.²

In this usage of $x/x+1$ formula there is little or no regard for the actual mathematical value of the numbers employed. For example Amos speaks of the anger of Yahweh in the following manner:

. . .for three transgressions of Damascus, yea, for four, I will not turn away the punishment thereof. . .³

It is evident that the writer is not attempting to total the sins of Damascus, Tyre, Gaza, etc., for the sins enumerated are in most cases neither three nor four. The purpose is to show climax and finality by means of numbers in progression. In fact, the fundamental function of this idiom is to strengthen and intensify the parallelism in such a manner that the reader cannot escape its impact. This observation is clearly illustrated in the following examples where the wrath or the end of patience is the theme:

For God speaketh once, yea twice, though man regardeth it not (Job 33:14 ASV).

Once have I spoken, and I will not answer; Yea, twice but I will proceed no further. (Job 40:5 ASV).

Micah also illustrates this phenomenon:

. . .then shall we raise against him seven shepherds, and eight principal men
(Micah 5:5 ASV).

In each one of the above examples other numbers could have been substituted and the meaning or impact would not have been violated. The precise literary value of the formula $x/x+1$ was not recognized until recent years when contemporary inscriptions were made to bear on Hebrew grammar and syntax. Older grammarians concluded that numbers in this arrangement merely expressed "a number not exactly specified or an indefinite total."⁴ This analysis is not incorrect but merely incomplete. There are cases when juxtaposition of two numbers in progression do indicate an indefinite total, but these do not constitute the majority of cases. With the appearance of Ugaritic poetry the student of Biblical studies had at his disposal a rich supply of cognate parallels for this numerical phenomenon. This literary device was used freely by the scribes at Ugarit and with considerable effectiveness. In the Baal Epic $x/x+1$ sequence of numbers is used to create literary climax with regard to Baal's view of sacrifice:

For two (kinds of) banquets Baal hates,
Three the rider of the clouds;
A banquet (banquet) of baseness,
And a banquet of handmaids' lewdness.
(Baal II, iii, 16-21)⁵

After Baal was furnished with a temple, he made a journey to claim the domains which were rightly his. The description of the journey employs climactic numbers:

Sixty-six towns he took,
Seventy-seven hamlets;
Eighty (took) Baal of (Zaphon's) s(ummit),
Ninety Baal of the sum(mit).
(Baal II, vii, 9-12).⁶

It appears that the scribes utilized this device to intensify the emotion of a given event or act, for in the majority of occurrences of this phenomenon strong emotions are expressed (e.g. anger, love, etc.) or violent actions are expressed. In the Baal and 'Anat epics there is a good example of this practice. Baal apparently meets with a tragic death and the weeping, mourning, etc. of the other gods is described in vivid language. In this portion of the text which is rather fragmented there are no less than five occurrences of climactic numbers.⁷ Note the intense sadness and frustrations of this occasion:

Wine of is^v [ryt]
number []
Like the seven cries of his mouth
Yea his eight shrieks.
The sun---
She goes to seek []

The Sun after him []
 One place, two places []
 One place, two places []
 The foundation(s) of the sea []
 Weeping, fills []
 Tears of []⁸

The Legend of Krt,⁹ and the Legend of Aqht,¹⁰ also contain numerous examples of climactic numbers. Aramaean literature also gives evidence of this practice. In an Aramaean Magical text dating from the seventh century B.C. the following appears:

[w]ives of Hauron, whose utterance is true and his seven concubines and the eight wives of Baal.¹¹

Examples of this literary device are not common in Akkadian literature. When numerical climaxes do occur, they are more subtle and not as redundant as is the case with Ugaritic epics. The more common form of this sequence is used in relation with days and nights.¹² In *Die Assyrische Beschwörungssammlung Maglu* there are two passages dealing with incantations against witches which employ numerical climax:

He, meine Zauberin oder meine Spukmacherin,
 die auf eine Meile ein Feuer anzündet, /
 auf zwei Meilen ihren Boten geschickt hat. . .¹³

Zwei sind die Töchter des Himmelsgottes Anu, /
Drei sind die Töchter des Himmelsgottes Anu.¹⁴

When an ancient scribe wished to express magnitude along with intensity of expression in a parallelism he would, in most cases, employ large numbers for his x/x+1 sequence. A favorite combination of the scribes at Ugarit was 1000/10,000. In a banquet scene recorded in the Baal and Anat cycles the following passage attempts to show the great amount of the wine presented to Baal:

He stands, serves liquor, and gives him drink.
 He places a cup in his hand,
 A flagon in the grasp of his hand;
 A vessel large and conspicuous.
 A jar to dumbfound a mortal;
 A holy cup of woman ne'er seen,
 Only Asherah beholds such a flagon.
 He takes a thousand pots of wine,
 Mixes ten thousand in his mixture.¹⁵

Later in the epic we read:

[O'er] thousand ['fields' in the] sea,
Ten thousand [acres] in the floods.
[Tra] verse Gabal, traverse Qa'al,
Traverse Ihat-nop-shamem. . .

From a thousand fields, ten thousand acres,
At Kotha[r]s feet bow and fall down,
Prostrate thee and do him honor.¹⁶

This literary device was also known to the Old Testament scribes and was used by them on numerous occasions. The question raised in Deut. 32:30 is an example of this phenomenon:

How should one chase a thousand,
and two put ten thousand to flight,
except their rock had sold them,
and the Lord had shut them up?¹⁷

Again in Psa. 91:7 we read:

A thousand shall fall at thy side,
and ten thousand at they right hand;
but it shall not come nigh thee.¹⁸

The other occurrences of this expression are found in antithetic parallelisms. The song dedicated to David employs these two numbers and their effectiveness is illustrated by Saul's immediate response.¹⁹

And the women answered one another
as they played, and said,
Saul hath slain his thousands, and²⁰
David his ten thousands (I Sam. 18:7 KJV).

"It is obvious that in this verse the two numbers are contrasted with each other in accordance with the intention of the verse, that is, the exaltation of David over Saul."²¹ The interpretation of numbers which occur in the numerical sequence $x/x+1$ in synonymous, synthetic and antithetic parallelisms, therefore, must be interpreted in the light of the literary idiom and context, not necessarily the actual value of the number. This does not mean that the numbers employed in the $x/x+1$ sequence in parallelism never have mathematical value, for they quite commonly do. Their literary and/or mathematical values must be determined by the context alone.

X/X+1 As A Mathematical Expression

As observed above, there are instances when the climactic formula $x/x+1$ does have actual numerical value. When this formula takes on numerical value, it will usually be found

in the opening lines of a text, and the value usually referred to will be the second number given (i.e. $x+1$). Prov. 30:18 reads:

There be three things which are too wonderful for me,
yea, four which I know not.²²

In the verses that follow four things are actually listed. Ugaritic literature also employs the $x/x+1$ sequence in the same manner. In the Baal Epic, to which we have already alluded, there is an excellent example of this phenomenon:

Baal hates two sacrifices,
Three, the Rider of Clouds:
The sacrifice of shame
And the sacrifice of baseness'
And the sacrifice of the murmur of handmaids.²³

Examples of numerical sayings of this type are also found in Aramaic. In the Aḥiqar text from Elephantine, which is probably of Mesopotamian origin, the following has been preserved:

Two things are an ornament (to a man), /
of three there is pleasure to Šamaš:
One who drinks (?) wine
and also gives it (to others) to drink,
one who restrains (his) wisdom. . . (?)
and (one who) hears a thing and does not
reveal (it to others).²⁴

In the above examples the literary force of the numerical phrase is the same as the examples cited in synonomous parallelisms, but with the additional factor of the numbers having actual mathematical values. In all cases examined, in both the Bible and extra-biblical literature, the only number receiving literal values was the second ($x+1$) which was always the higher number.

THE IDIOMATIC USE OF NUMBERS

X/X+1 As An Indefinite Value

In the Old Testament and in extra-biblical literature there is a large group of numerical sayings that are, in meaning, different from the above, but at the same time share in some fundamental structural similarities. In both poetical and prose portions of the Old Testament there are numerous times when the sequence $x/x+1$ is found as one phrase in one sentence. The numbers either appear asyndetically one beside the other or are joined by the waw conjunction, especially when a preposition or negation stands between the two numbers.²⁵ The following Old Testament passages belong to this group:

. . . a maiden or two for every man (Judges 5:30)
 . . . who is on my side? Who? Two or three eunuchs looked out at him
 (II Kings 9:32)
 . . . we cannot stand in the open. Nor is this a work for one day or for two. . .
 (Exra 10:13).
 On the evidence of two witnesses or of three witnesses he that is to die shall
 be put to death. . . (Deut. 17:6).

Gleanings will be left in it, as when an olive tree is beaten--
two or three berries in the top of the highest bough, four or five on the
 branches of a fruit tree. . . (Isa. 17:6).

So two or three cities wandered to one city. . . (Amos 4:8).²⁶

The same sequence is employed in the New Testament:

For where two or three are gathered together in my name, there am I in the
 midst of them (Matt. 18:20).

Now there were six waterpots of stone set there after the Jews' manner of
 purifying, containing two or three firkins apiece (John 2:6).²⁷

In all these instances the addition of the second number calls attention to the fact that the first
 number is not meant to be an exact sum. When, therefore, the sequence $x/x+1$ appears in
 juxtaposition in a single phrase, the reference is always to a somewhat indefinite numerical
 value. Perhaps it is intended to express the concept of a "few" or "a small number."

There are abundant parallels to this phenomenon in extra-biblical texts. In the Gilgamesh
 Epic (Old Babylonian Version), Tablet II, col. II, lines 6, 7 the following sequence occurs:

For six days and seven nights Enkidu came forth
 Mating with the l[ass] .²⁸

The Middle Assyrian Laws also provide a parallel:

If a seignior's wife, having deserted her husband, has entered the house of an
 Assyrian, whether it was in the same city or in some neighboring city, where
 he set her up in a house, (and) she stayed with the mistress of the house (and)
 spent the night (there) three (or) four times, without the master of the house
 knowing that the seignior's wife was staying in his house. . .²⁹

Evidence for the use of this literary device in Egyptian and Hittite cultures is found in the two
 version of the "Treaty Between the Hittites and Egypt."

. . . if a man or two men--no matter who flee. . . (Egyptian version).

If one man flees from Egypt or two men or three men. . . (Hittite version)³⁰

In all instances the sequence $x/x+1$ has the idea of a "few."

SUMMARY

In the Old Testament and in contemporary Semitic and non-Semitic inscriptions the numerical sequence $x/x+1$ can be utilized in two ways: (1) It may be employed in a synonymous, synthetic or antithetic parallelism and when it is so employed, it functions to climax or intensify the sense. The numbers may or may not have mathematical values. The determination of possible numerical values in this usage must be derived from the context in which the expression occurs. (2) It could be used merely to indicate a concept such as a "few." In most instances of this type the sequence occurs in the same phrase and it may or may not take the conjunction.

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ADUMBRATIONS OF OUR LORD'S RETURN

ECUMENICAL THEOLOGY

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Major movements in history are usually preceded by adumbrations of their approach. In secular history World War I was preceded by a century of political and military rumblings and eruptions between the time of the Congress of Vienna and that of the assassination at Sarajevo. World War II was preceded by two decades of travail between the time of the revenge at Versailles and the rape of Poland. In Biblical history the destruction of Samaria in 722 B. C. by the Assyrians was foreshadowed by more than two hundred years of apostasy, idolatry, conspiracy, and unholy alliances, from Jereboam I to Hoshea--all the subject of repeated warnings of impending judgment by a longsuffering God. The subjugation of Jerusalem in 606 B. C. by the Chaldeans did not occur until God had forewarned the rulers of the Southern Kingdom that unless they forsook their evil ways and returned to the God of their Fathers, they faced an inevitable rendezvous with death.

This principle of preparation for approaching crises in history was evident in a striking fashion prior to the first advent of our Lord; an event so momentous that it became the focal point of history. "It was that toward which all that went before was moving, and from which all after-time is dated."¹ God had prepared the earth in a most remarkable way before He sent His Son into the world.

The heathen world had been prepared for His advent. Philip Schaff has emphasized the thoroughgoing inadequacy and hopelessness of its "skeptical philosophy and popular infidelity."² Its preparation was largely a negative preparation, demonstrating the complete inadequacy of natural religion to aid man in his struggle against himself. Although there were evidences that natural man had some yearning after God, sin went on unabated toward its morass of corruption, superstition, avarice and debauchery. The worst of which man is capable became the norm of a heathen world abandoned by God to its own degrading passions and reprobate mind. Left to itself, "the world by wisdom knew not God" (I Cor. 1:21). The dark picture which St. Paul, in addressing the Romans, draws of heathenism is fully sustained in the writings of Seneca, Tacitus, Juvenal, Persius, and other heathen writers of Rome's literary guild, and shows the absolute need of redemption. "The world," remarked Seneca, in a famous passage, "is full of crimes and vices. More are committed than can be cured by force. There is an immense struggle for iniquity. Crimes are no longer hidden, but open before the eyes. Innocence is not only rare, but nowhere."³ Thus heathenism, by its very nature, was a religion that was

groping after an unknown God, but groping in futility and frustration. It was desperately in need of a vital contact with Deity and a reconciliation with the Unknown God. Its conscience, though perverted and depraved with awful guilt, nevertheless still stirred within, and still sought satisfaction which only Christ could provide.

Imperial Rome had been prepared for His advent. This was apparent in several remarkable developments. Roman conquest of the Mediterranean world, and vast reaches beyond from the Euphrates River on the East to the Atlantic Ocean on the West, and from the Sahara Desert on the South to the British Isles on the North, provided a uniform climate for communication and transportation, making intercourse between nations, so vitally necessary to the life of Christian missions, possible. Roman law and government were a priceless aid to the establishment of the Christian Faith. Roman engineering and road building were so skillful and enduring that several examples are still in use today. Roman legions and Roman law dissolved the national barriers between nations and brought the civilized world together in a common family pattern, with Rome, the Eternal City, playing the part of a great paternal godfather.

The Hellenistic world had been prepared for His advent. Its literature, art, philosophy and science had reached the highest level that the ancient world had produced, without the aid of divine revelation, so that its Classical Period became the model for succeeding centuries of civilization. Yet, how impotent it was really to liberate man from the shackles of his inherent corrupt nature. Whereas Rome united the Mediterranean world through law, government, and engineering, Greece united the world which was to provide the cradle for the Savior, and for Christianity, by a language so beautiful and so copious that it became the vehicle for the revelation of God's Word (directly for the New Testament; indirectly for the Old Testament), and understood and used throughout the whole civilized world in commerce and trade as well as in letters and learning.

The Hebrew culture had been prepared for His advent. The Hebrews were the custodians of the oracles of God (Rom. 3:1-2). They retained and disseminated the knowledge of one true God throughout the Roman world, for there were Jews in every nation and country under heaven, according to Dr. Luke in his Acts of the Apostles (Acts 2:5, 9-11). They kept the Messianic hope vitally alive amid the darkness of the idolatrous Greek and Latin cultures. They had a few devout souls who yearned for the fulfillment of the promises made so long before to Abraham. Among them were Zacharias and Elizabeth, Joseph and Mary, the venerable Simeon, and the adoring Anna.

On the other hand, the unhappy situation of the dispersed Israelites, and the impotence of the forms and traditions of their religious philosophy only served to magnify their need for a visitation from heaven, and help set the stage for the advent of the Messiah.

Thus was the way for Christianity prepared on every side, positively and negatively, directly and indirectly, in theory and in practice, by truth and by error, by false belief and by unbelief. . . by Jewish religion, by Grecian culture, and by Roman conquest; by the vainly attempted amalgamation of Jewish and heathen thought, by the exposed impotence of natural civilization, philosophy, art, and political power, by the decay of the old religions, by the uni-

versal distraction and hopeless misery of the age, and by the yearnings of all earnest and noble souls for the religion of salvation.

'In the fulness of the time,' when the fairest flower of science and art had withered, and the world was on the verge of despair, the Virgin's Son was born to heal the infirmities of mankind. Christ entered a dying world as the author of a new and imperishable life.⁴

In like manner, there is to be a full preparation for the second advent of our blessed Lord. That He is scheduled to return to earth in due time needs no more amplification than that already given in the Word of God. On this there is an embarrassment of riches, as the French would say. Such statements as, "I will come again"; "This same Jesus. . . shall so come in like manner as ye have seen him go into heaven"; "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds. . ."; "Behold I come quickly. . . Even so, come, Lord Jesus," and scores of similar passages are overwhelming in their testimony to that blessed hope.

There is a striking similarity in the language pointing to each advent in the matter of preparation for its finalization. This similarity rests on the word "fulness" which is used in both accounts. It is derived from the Greek word plērōma which signifies the practical realization of an ideal. The Apostle Paul had used it to call attention to the preparation that preceded the first advent of our Lord, writing in Galatians 4:4, "but when the fulness of the time was come, God sent forth his Son. . . ." We have given a brief review of such preparation in the Latin, Hellenistic and Hebrew cultures in which God had made all things ready for the realization of the ideal concerning the coming of Jesus Christ in his first advent. Now we shall give some attention to its significance in connection with his second coming.

Our Lord made reference to an extended period of time that will come to its fulfillment simultaneously with his return; that is, it will come to the full realization of its ideal in God's purpose for that period. Jesus identified it as "The Times of the Gentiles" (Luke 21:24). Without attempting to be critical, we simply state that we understand this to be the period extending from 606 B.C. when the Chaldeans sacked Jerusalem and brought an independent Jewry to its terminus ad quem. Since then Israel has been cast away (Rom. 11:1, 15), and the Gentiles have had the dominant role in les affaires internationales. Jerusalem, the beloved city of David, has been repeatedly trodden down of the Gentiles, and will continue to be, said our Lord, "until the Times of the Gentiles be fulfilled" (Luke 21:24). There is that word "fulfilled" again. It signifies that all things necessary to bring Gentile dominion to a state of complete readiness for the hurling of the Stone from the Mountain of God at the base of the Gentile image (Daniel 2:34, 45) have come to their maturity, and thus have prepared the heathen nations for their long deserved judgment. That Stone is the Lord Jesus Christ, rejected by the builders, but now to be seated upon the throne of his father David, from which he will rule in glorious majesty over the house of Jacob forever.

Before the hour of his triumph shall come, however, there will be world-shaking developments as men unwittingly vie with one another in fitting the pieces into the prophetic scheme which is such an enigma to the uninformed but tremendously precious to those who give serious

attention to this valuable portion of God's Word. Admittedly this may not be the day nor the hour in which the Son of Man cometh, but then, on the other hand, it just might be that the scepter of Gentile power is about to be sheathed, and the Armed Warrior of the Lord is about to unsheathe the sharp sword with which he shall smite the nations in their final effort to frustrate his coronation.

It is our plan to examine four major developments of the twentieth century that belong to the kind of conditions which will prevail on a global scale when the Gentiles shall have come to their fulness, and God will send his Messiah to bring peace and tranquility to this sin-cursed creation.

ECUMENICAL THEOLOGY

A significant phenomenon that challenges the attention of all serious students of current trends in the light of eschatology is twentieth-century ecumenical theology. It is global in its objectives and influence, and has a parallel significance with several developments that are capturing the minds and energies of increasing numbers of men of dedicated purpose. Our aim in preparing this lecture is to take a long, hard look at ecumenism and evaluate it by means of the revelation of the prophetic Word.

Definition of Ecumenical Theology

We believe we could give a reasonably accurate definition of Christian theology in its historical and Biblical tradition. But to try to define ecumenical theology is somewhat like trying to pinpoint a star in the Milky Way, so saturated is the field with all shades and hues of theistic and atheistic philosophies, from that of the conservative theologian who affirms his belief in the great doctrines of historic Christianity to the "God-is-dead" philosophies of Robinson, Bultmann, Bonhoeffer, Altizer, Van Buren, Heidegger and others.

The Central Committee of the World Council of Churches in 1950 defined "ecumenical" as the word that is properly used to describe everything that relates to the whole task of the whole church to bring the Gospel to the whole world.⁵ This may be an acceptable statement on the word "ecumenical" itself, but it is inadequate as an acceptable definition, from our point of view, of ecumenism as it marches under the dynamic genius of the men who direct its course and determine its objectives. Our concept of the movement, in a practical sense rather than in an idealistic frame, is that it is a system which professes noble sounding aims and objectives on the one hand, and practices a liberal, radical theology on the other hand. Hence it appears to talk out of both corners of the mouth at the same time. Our statement has reference to that brand of ecumenism which is most vocal and dominant in guiding its direction. It seems to have a supernatural compulsion to bring about a one-world church. Its avowed objective is to develop a massive structure for begetting certain social and political programs, and to devise ways and means for bringing them to maturity.

Trends in Ecumenical Theology

The lines that accompany and condition ecumenism are as diversified as the variegated shades of coloring seen in a day's scamperings of a chameleon. We have seen the little creatures change from bright green to dark green, then to a reddish hue, and thence to a dark gray. We have observed the same sort of adaptation in the mad scamperings of the twentieth century secularized, would-be theologians with their "God-is-dead" faddism and existential nihilism and pessimism.

The limited time factor does not permit an extensive analysis of every viewpoint harbored in the ecumenical pantheon. Yet it does seem worthwhile to take a careful look at its most salient features. In this effort we are attempting to combine its practical theological ramifications with its dogmatic theological tenets.

Ecumenism embodies the spirit of compromise to a dangerous degree. Several areas which seriously affect the vitality of the church and the fulfillment of its mission authorized by Jesus Christ are set forth for examination.

It compromises the principle of Christian unity
in the interest of ecclesiastical union.

The Apostle Paul has given us a heptad of unities in his letter to the church at Ephesus, with the admonition to keep their spiritual unity in the bond of peace (Eph. 4:3). He wrote, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). We look in vain here for a uniting of all shades of theological theism and atheism, working together in a common organizational structure.

Our Lord, himself, in a most solemn and sacred setting, prayed to his Father for those who were to believe on him through his Word, saying,

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me" (John 17:21-23).

Here is a sublime expression of true Christian unity, resulting from a vital personal faith in Jesus Christ whom the Father sent to secure our release from spiritual bondage by being delivered for our offenses and being raised again on account of our justification (Rom. 8:25). The subsequent transformation of such lives through a vital union with the Father and the Son should make such an impact upon the world that it might know that Jesus Christ was sent by the Father to be the sole answer to its sin problem.

Now compare this concept of Christian unity with the ecclesiastical union being forged by the champions of ecumenicalism.

. . . union as now sought by ecclesiastically minded churchmen, presently and ultimately involves an organized system, controls, disciplines, and legalities. In fact, organic union becomes an absorption, a take-in for holding purposes, whether of memberships or of properties. Of course, such arrangements can be made on generous considerations. It may be argued that all uniting together gain one another, and in a sense that may be true. But something is lost in the gaining.⁶

For Baptist churches, of which Dr. Bradbury was a member, and for more than thirty years was editor of the Baptist journal Watchman-Examiner, ecumenism meant the end of distinctive Baptist doctrine and polity. Bradbury correctly observes, "When Baptists concede or blur their distinctions, they no longer remain Baptists, except in name. And they may no longer retain even that."⁷

This confusion of Christian unity with ecclesiastical union has been one of the vicious tenets of this new brand of theological thinking. Doctrines once held precious and vital to the spiritual vitality of a body of believers now become minimal or "out of step" with Space Age theology. Unfortunately, their demise sounds the death knell for the quality of Christianity that once swept across the most powerful empire that the skills of men had produced up to that time, and, in spite of the most vicious opposition that pen and sword could devise, won a place in the sun for the Galilean Peasant, as the world so often categorized the Lord of Glory.

It compromises the headship of Jesus Christ
in favor of the headship of the church.

He is the supreme Head of the Church. This is one of the cardinal doctrines of Christian dogmatics. The Scripture declares concerning him, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). It is elsewhere affirmed by Paul, "And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). The subjection of the Church to Christ is a bedrock precept in the holy Scriptures. Paul wrote, "as the church is subject to Christ. . ." (Eph. 5:24), signifying that it is so subject. The context would lead us to the conclusion that this subjection is the supreme pattern for a well-ordered home--wives being in subjection to their own husbands as their constituted head just as the Church is subject to Christ, her divinely ordained Head. Only when our Lord's authority is recognized in unquestioned obedience does the church come nearest to her fulfillment in showing forth "the excellencies of him who called you out of darkness into his marvelous light" (I Pet. 2:9).

Imbedded within the heart of ecumenism, it seems to us, is a strong tendency to replace this headship of Jesus Christ by an ecclesiastical organization which steamrollers its way toward objectives that are inimical to the true spirit and purpose of the Christian Faith. Although

There are without doubt large numbers of God-fearing men within the movement who fear or deplore such a development, the Establishment moves in the direction of a self-empowering organization, with a human head that, in practice, relegates the true head of the church to the position of a mere figure-head at best. The spectre of totalitarianism raises its dreaded visage in the minds of many, and ecclesiastical totalitarianism is more to be feared and dreaded than political totalitarianism, "for a monopolistic church extends its control over the hearts and consciences of men as well as over their political structures and social institutions."⁸

To be sure, such an ecclesiastical monster doesn't stalk abroad in full view today. It is of more tender age and innocent appearing behavior. Its pronouncements seem to be ethical in design and purpose, but what appears in its wake already? "Its foundation is a minimal statement of belief, which is an indication that we are beginning to die from our center to our extremities. Its development is organic, with a united Christendom in view. All such ecclesiastical programs assemble under a dominate council. The fluidity of free Christianity is moving toward a disciplined order for the sake of solidarity."⁹

This tendency may be seen in various developments within the movement itself. Church union and world ecclesiastical politics do not begin in a grass-root swell or impulse, but are the result of actions taken by officers and "empowered" boards from above.

It compromises the Scriptures as an infallibly true and authoritative revelation from God with a fallible witness that must be adjusted to satisfy the crass instability of relativistic philosophy.

In the latter there are no absolutes, no genuine authority, no reliable standards! Little wonder that Dr. Roger L. Shinn, dean of instruction at Union Theological Seminary recently declared, "In the 25 years that I've been studying theology, I've never seen the situation so chaotic."¹⁰ One of the most vocal men engaged in downgrading the Word of God is Rudolph Bultmann, New Testament professor at the German University of Marburg. This learned authority insists that the New Testament must be expurgated of all myths if it is to mean anything real to the layman of today. He argued,

For the modern man, the world of the Gospels seems as different from our world as Mars. The New Testament universe is a snug house with hell in the cellar and heaven upstairs. Angels from above and demons from below constantly busy on the ground floor, and the end of everything is momentarily expected, with the graves giving up their dead for judgment and the Messiah streaming clouds of glory in the sky.¹¹

This, according to Bultmann, is the language of mythology. It may have been acceptable in Biblical times, but not to modern man. To expect moderns to accept it as true is both "senseless and impossible. . . No one believes any more in a local heaven or a local hell."¹² We seem to sense that Bultmann, in his demythologizing the Bible, has fallen into his own trap, or, as Dr. Alva J. McClain used to say in Theology classes, Bultmann "has been hoist on his own petard." He has been mythologizing what he claims to be demythologizing. His revisionism appears far more fantastic than the subject which he is endeavoring to adjust to his theories.

In an article entitled "Is Protestant Christianity Being Sabotaged from Within?," Ilion T. Jones, professor emeritus of practical theology at San Francisco Theological Seminary, quotes an observation concerning current trends in Protestant theology which he gleaned from his reading, to the effect that, "Much of what is going on at present on the Protestant scene gives the impression of being willing to jettison whatever is necessary in order to appeal to modern mentality. It is not the task of Christians to whittle away their heritage until it is finally palatable to all."¹³

Whenever the church has made a vital impact for the greatest good it has stood upon an infallible book that was her final authority, recognized as a revelation from God, whose human authors spake or wrote as they were moved by the Spirit of God, which Word is forever settled in heaven. Even so let it be in the hearts of God's people!

It compromises the Biblical view of a sovereign God with a humanistic view that tends to make him little more than the figment of man's imagination.

This school of theological nonsense has some unique technique for ruling the living God out of his heaven and into the limbo of non-existence. In an article on "The New Liberalism" by Klaas Runia, vice-principal and professor of systematic theology at Reformed Theological College, Australia, appearing in Inter-Varsity magazine HIS, the demise of God at the hands of the apostles of the New Liberalism occurred in three stages, namely: a) God first appeared in the Bible as a God up there in a localized heaven above the earth. Even the most learned and scientifically-minded writers of the Bible, as Moses, Isaiah, Luke and Paul subscribed to this view of God. But, according to Dr. J. A. T. Robinson, author of the small best-selling book Honest To God, and representative of these God-killers, the idea of God being in the sky was discarded for a more sophisticated concept, namely: b) God was conceived as being not up there, but out there. He is still a personal being in this view. He is the one who created the universe and is keenly concerned with its operation and preservation, and even visited it in Jesus Christ. This is the God of theism, admittedly so by Dr. Robinson. But he is unsuited to this highly scientifically-oriented Space Age. So now God is no longer out there; c) he is in or deep underneath, an expression which seems to us, to be a new way to state a pantheistic concept of God. Yet, upon further reading, one becomes aware that it is in reality a denial of any objectively existing God at all: hence the rise of current "God-is-dead" atheistic theology.

We had originally intended to treat this atheistic philosophy at some length, and had been reading literature on it, including The Death of God, by Altizer and Hamilton, but lack of time for presentation, and sufficient motivation hinders us, especially after reading such comments on this subject as those of Karl Barth and Harry Emerson Fosdick. Barth labeled "God-is-dead" theology as a bad joke, and called its proponents "theological playboys who have studied neither the Bible nor the history of theology."¹⁴ Fosdick said, "I thoroughly disagree with the "God-is-dead" theology. It is a weak movement--there are only two or three leading figures in it and a few followers. It has received attention out of all proportions because the dramatic phrase "God-is-dead" has a certain shock value that has been exploited by the mass media. In this age of advertising we are conditioned to accept slogans in place of ideas."¹⁵ May we just add a word about the Bultmann demythologizing school by way of putting it in its proper perspective.

At the Montreal Faith and Order Conference of the World Council of Churches in 1963, a Russian Orthodox churchman told New Testament scholars of the Bultmann school (which contends that the miracles of the Bible are myths) that "in Russia we do not need theologians to tell us" that the gospel miracles are myths: This is part of the Communist creed.¹⁶

We may not minimize the immediate number and influence of this ilk of theologians as does Dr. Fosdick, but we agree with him in his general observation. Be that as it may, they have found a shelter under the ecumenical umbrella, where they poison the atmosphere with their sulphuric propaganda, and we are troubled no little by it, remembering the words of St. Paul, "a little leaven leaveneth the whole lump" (Gal. 5:9).

It compromises Biblical evangelism
with social and political reform.

Regeneration of the social structure is the new order of the day instead of new birth for the individual. Dr. Jitsuo Morikawa, secretary of evangelism of the American Baptist Convention, is reported to have said, "God has already won a mighty redemption. . .for the entire world, therefore the task of the church is to tell all men. . .that they already belong to Christ and that men are no longer lost."¹⁷ This is strange sounding language in view of the impassioned appeal of Paul for men who, by nature, are at enmity with God, to be reconciled to him (Rom. 8:7; II Cor. 5:20). John, the apostle of love, insists that men do need the evangelical experience to qualify them for seeing and entering the kingdom of God (John 3:3, 5, 7). Morikawa apparently has the concept of evangelism that it is not individual men but the social structure in which men live together that needs to be saved. He claims,

The redemption of the world is not dependent upon the souls we win for Jesus Christ. . .There cannot be individual salvation. . .Salvation has more to do with the whole society than with the individual soul. . .We must not be satisfied to win people one by one. . .Contemporary evangelism is moving away from winning souls one by one to the evangelism of the structures of the society.¹⁸

Secretary Morikawa fails to recall John's account of how Jesus evangelized the Samaritan woman at the well of Jacob (John 4:1-27); of his witnessing to Nicodemus by night (John 3:1-18); of Luke's account of our Lord's evangelizing Zacchaeus as he was dining in the home of that Internal Revenue Chief (Luke 19:1-10); of Philip's leaving a city-wide evangelistic effort to witness to a lone Ethiopian homeward bound from Jerusalem to Addis Ababa (Acts 8:26-39); and of Paul and Silas' at midnight giving the Word in music, prayer and personal instruction to a frightened jailor in the Philippian prison (Acts 16:25-34)--all cases of souls being won "one by one" and thereby leading to the "reconstruction" of Roman society in due time. Thank God that he still has many devout men in the conciliar movement who fervently believe in the salvation of the individual through the ministry of evangelism, but, unfortunately, they are not in the main stream of the movement where they get the headlines, nor are they guiding the ecumenical ship as it sails toward its inevitable confrontation with God.

In our opinion, Biblical evangelism by the ecumenical organization is doomed by the very nature of its philosophy. Its inclusivism guarantees this fact. Roman Catholicism is no evangelical in either its doctrine or ecclesiastical policy. Eastern Orthodoxy is no more so, nor are the saddlemen in the National and World Councils of Churches, even though they may put on an apparently sympathetic front for public attention and for news purposes. Their basic theology is inimical to the true Biblical concept of evangelism, personal or public. An indication as to which way the wind is blowing on this front may be observed in an article appearing in HIS magazine in which a quotation from The Alliance Witness appeared under the caption "Proportions." It read,

There are 3,400 Canadian missionaries serving overseas, reported the Toronto Daily Star, and almost 75 per cent of the Protestants are from the small evangelistic denominations. The Anglicans have one missionary for every 40,000 adherents; the United Church one for every 15,000; Presbyterians one for every 10,000; Evangelical Baptists one for every 270; and Plymouth Brethren one for every 80.¹⁹

Admittedly, evangelism languishes today. The trend is to "explore" what evangelism is rather than to do the work of an evangelist, and men in increasing numbers go to a Christless hell for want of someone to tell them of his redeeming love. Ecumenism is more interested in involvement in social revolution and political pronouncements, and in attempts to hush prominent evangelicals whose outspoken criticism of individuals might bring the wrath of the Communist world upon our heads.

Prophetical Significance of the Trends in Ecumenical Theology

Let us remember that we are combining dogmatic theology with practical theology in this study. It may be profitable to us at this point to review some of the more prominent features of this global phenomenon, in making the transition to its prophetical significance.

Its Decisive Inclusivism

Under its bigtop one may find Pentecostal pastors and Romanist priests walking arm in arm: representatives of two polar extremes in theology and philosophy. Communistically-dominated Russian Orthodoxy sits down to sup with American conservative evangelicalism. Brash Young Turks in the vanguard of the "God-is-dead" atheistic theological fraternity may sit in good standing by the side of men of devout wills and purposes in ecumenical sessions and together determine its objectives and policies. How can these things be? "Can two walk together except they be agreed?", asked the prophet Amos (Amos 3:3).

Its Devisive Evangelism

We have already written of this vital Christian purpose of the church. There are widely divergent views in personal evaluation of the liberal ecumenical attitude toward Christian evangelism. Dr. John A. Mackay, president emeritus of Princeton Theological Seminary, claims that the program is in line with the Biblical concept of world evangelism. Of course,

he speaks for the ecumenistic viewpoint. On the other hand, speaking as one who seriously questions the Biblical quality of the inclusivist philosophy, Dr. John W. Bradbury labels the inclusivist spirit as being merely sociological rather than soteriological. We tend to feel as does Dr. Bradbury.

Its Defective Authority

Attacks upon the authority of the Bible are no new thing for rationalistic playboys. They have had field days for centuries, using the Word of God as their game symbol. How ludicrous they become in their antagonism to God and his blessed Word may be seen in the extreme philosophies they express, from Hegel's "God is everything," to Marx' "God is Nothing"; from Robinson's "Honest to God," to Altizer's "God is Dead." Although we hesitate to disagree with the Preacher in Ecclesiastes when he wrote that, "There is no new thing under the sun" (Eccl. 1:9), we may have found one exception to that wise observation; we have found a breed of men who deny the Biblical concept of God, yet insist that they are Christian theologians! Even though such men rule God out of existence and relegate his Word to the museum, they still want to be identified with Christianity. This appears as ridiculous to us as it would be to find a medical school having on its faculty men who are Christian Science practitioners instead of medical men who are skilled in the techniques of disease detection, therapeutics, and surgery; or of a law school staffed by men who deny the validity of jurisprudence in a civilized society.

Small wonder that men are disturbed by what they see and hear! "Never in my life," declared Elton Trueblood, professor of philosophy at Earlham College, "have I known a time when the attacks on the Gospel were as vicious as they are now. I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor."²⁰ Billy Graham has expressed his conviction that "the daring wickedness and unbelief of the modern world, when seen alongside of divine judgment on earlier civilizations, may perhaps signal 'God's last call' to a generation at the brink of destruction."²¹ Charles Malik, former chairman of the United Nations General Assembly, a devout Christian, has pointed out that even though there has been as yet in the Western world no formal, official stand taken against religion and against Christ, "we see very virulent movements of secularism and atheism."²²

Hence the authority of God's Word has been largely replaced in and out of the organized church by the authority of the individual who has been "brain-washed" by the philosophy of relativism, just as the Israelites were in the period of the Judges, when there was no king to exercise authority over them, and "every man did that which was right in his own eyes" (Jud. 21:25). Every student of the Old Testament knows how socially and spiritually decadent Israel was during that period of her history. The very ones who have contributed the most toward creating this condition cast about frantically to find a scapegoat upon which to lay their guilt, but they look in the wrong direction. Hence they look in vain for a purgative that will cleanse their stuffed bosoms of that perilous stuff that weighs upon their hearts.²³

Its Denominative Drift

Ecumenistic proponents continually exert pressure to debase the principle of denominational identification and distinctions in the interest of organic union. Denominationalism is

made to appear as a sin and a scandal, and only by an amalgamation of all ecclesiastical bodies into a vast all-inclusive organization can this sin and scandal be expurgated from Christendom. History gives the lie to this philosophy. A great concentration of national and international power, wealth, and political influence tends to produce a hierarchy with a human head who not only administers the business affairs of the structure, but also exercises control over the minds and consciences of men. God forbid!

Evidences of drifting in this direction can be given in multiplied number. Dr. Bradbury has indicated several such trends in the American Baptist Theological Division. He reports that pressures toward ecumenicism are channelled through the seminaries, ostensibly so that from there it will be funnelled down through the various levels of the Baptist ecclesiastical bodies. It must be pointed out that the ruling has real teeth in it--monetary teeth!

It is a truism that coming events cast their shadow into the foreground. It is also a fact that the time lag during the adumbration of coming events has been tremendously reduced in this Space Age. Both concepts are of interest to the student of eschatology, especially in relation to our Lord's return. Current ecumenism, tending toward an inclusivist policy; with a strong drift toward social and political objectives; harboring a dominant liberal philosophy and theology; often exhibiting an intolerance toward opposition; and possessing a dynamic urge for building a global ecclesiastical structure, causes one to be alert to possible eschatological developments.

It seems to us that an over-all Satanic intelligence is directing the ecumenical movement with purpose and forethought. We draw this conclusion because of what we see, or think we see, in its character and objectives. It appears to us to be moving in the direction of that complex end-of-the-age pattern woven into the Word of God.

There will arise a coterie of apostate religious leaders. The Bible has a wealth of prophetic statements which point to this fact. The Lord Jesus made it part of his answer to the inquiry of the quartet of disciples on Olivet (Matt. 24:23-26). The Apostle Paul emphasized it in his second letter to the Thessalonian Church (II Thess. 2:3), and in his first letter to Timothy (I Tim. 4:1-3). While the latter two references include religious teachers only by inference, we are confident that such apostasy from the Faith is, in actuality, the result of the ministry of such men. The Apostle Peter presents a scathing indictment of false teachers who should arise within the body of believers and lead many astray with their distinctive heresies and pernicious traffic in the souls of men (II Peter 2:1-3).

There will be a commitment to religion without any basic dynamic. The perilous latter day conditions described by Paul to Timothy include the fact that men will be "keeping up the forms of religion but not giving expression to its power" (II Tim. 3:5, Williams Tr.). This means that men, in global proportion, would give lip service to religious impulses, but would deny the genuine basis of an effective religious philosophy and spiritual experience: that is, the Lord Jesus Christ. "Avoid such people," admonished Paul!

The vocal leadership of the ecumenical movement, and the direction we see it headed, is consistent with that prediction, in our opinion.

There will be a major turning to fables (myths) in place of truth in religious emphasis. The leavening influence of apostate teachers within the One-World-Church movement, and among its forerunners, has guaranteed the validity of Paul's indictment of latter day ecclesiastical philosophy. "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires; and will turn away their ears from the truth, and will turn aside to myths" (II Tim. 4:3-4, N.A.S.). Need we say anything more in support of the conclusion that the diffusion of this attitude is global within the framework of Christendom?

There will develop a religious hierarchy that will reign over a world ecclesiastical system. It will be the consummation of the false, atheistic, corrupt religious philosophy that began in Cain and has developed with tremendous appeal to the natural man whose mind is at enmity with God since the catastrophe that wrought such havoc in the Garden of Eden. Adam and Eve fell through disobedience and unbelief (I Tim. 2:14). The full expression of this corrupt religious drive will be made through the False Prophet (Rev. 13:11-18), and the Scarlet Woman (Rev. 17:1-18). In these the ambition that originated in Satan (Isa. 14:13-14); was renewed through the instrumentality of the serpent (Gen. 3:1-6); and was reemphasized through myriads of evil agents within the human family, of whom Judas Iscariot was a typical example (John 13:27), will ascend to its highest level of expression. Around them will the devotees of a One-World-Church (religion) rally. This philosophy will receive its greatest thrust after the Church is caught up to meet the Lord in the air, and so forever be at his side (I Thess. 4:16-17).

Most certainly we are witnessing the kind of religious trends that one day will produce the False Prophet and the Scarlet Woman, with their bestial systems. To those who will argue that our attitude and conclusion are based more upon fear than fact, let us remind such that what we fear will become, in God's own plan, a fact. Hence, in the meantime we are committed to obey our Lord's instruction to "watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. 25:13), and, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44). To the careless and indifferent, Jesus warned,

But ever be on your guard, so that your hearts may not be loaded down with self-indulgence, drunkenness, and worldly worries, and that day, like a trap, catch you unawares. For it will come upon all who are living anywhere on the face of the earth. But ever be watching and always praying, so that you may have strength to escape all this that is going to take place, and so that you may take your stand in the presence of the Son of Man (Luke 21:34-36, Williams Tr.).

No man may know the day or hour,
The Lord will come in matchless power.
So while we watch with upward glance,
We strive His purpose to advance.

Some men will scoff in unbelief,
E'en though this truth in bold relief
Throughout God's Word appears so clear,
That His return is drawing near.

He's coming soon, oh blessed day,
 For which we're taught to watch and pray.
 He's coming soon, oh blissful day,
 When peace on earth will come to stay.

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GLOBAL INIQUITY

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Historians someday will write that the United States in the 1960's experienced an era of anarchy unparalleled in a free country governed originally by a written constitution and once dedicated to the principle of law and order.

We are today on the verge of a complete breakdown of our governmental structures.¹

Here, we have a statement that not only presents a noted columnist's views concerning the State of the Nation during this decade, but that also stirs the heart of one who examines current trends through the spectrum of divine prophecy.

The anarchy to which Mr. Lawrence refers is but an expression of the spirit of iniquity which affects not only the United States, but has also permeated the world systems: East and West; North and South.

What is this iniquity which appears in the title of this paper? It is a translation of anomia a word which appears frequently in the New Testament, and means "without law," hence "lawless" (Matt. 24:12; II Thess. 2:3, 7-8; I John 3:4). In its essence it is, fundamentally and constitutionally, rebellion against the sovereignty of God. It is, therefore, insubordination to divine law; and, hence, to human government and law which are ordained by God for the orderly existence of human society. "Iniquity" is the word used in the King James Version for "lawlessness," the word adopted, for example, by the Lockman Foundation scholars for the New American Standard Bible (a revision of the American Standard Version of 1901).

Iniquity (lawlessness) is basically an attitude, rather than a succession of acts against society and against God. The violations of law and order are but the symptoms of the ailment: the spirit of lawlessness that produces the symptoms. Behind this attitude is a controlling personality who is the embodiment and essence of iniquity. This being is Satan. He is at the root of all lawless activities, so that his masterpiece, the Lawless One who shall appear at the climax of this age, is energized by none other than Satan himself (II Thess. 2:9). This Lawless One will be brought into focus again in the final portion of this study. It is sufficient at this point to state, as does George G. Findlay, that "the Lawless One is the ultimate embodiment of the world's wickedness and defiance of God."² The Apostle Paul indicates that this spirit is at work already, but is working under certain restraints (II Thess. 2:7-8).

It is our objective, first, to take a careful look to see wherein we may find this evil spirit engaged in pressing toward his objective of usurping God's sovereign position among his creatures (Isa. 14:13-14); then to evaluate these activities through the revelation of the prophetic Word.

THE DIFFUSION OF INIQUITY

It is rather disconcerting to observe the evidence for the diffusion of this spirit of lawlessness, both intensively and extensively, in our modern age. We wish it weren't there. We hope we won't find it. But there it is, very real, and very threatening to our personal and national security, so that even the Federal Bureau of Investigation is concerned with its potentialities, and has warned the American people of its danger to our national survival as the bastion of democratic freedom.

The Intensive Diffusion of Iniquity.

As in the first lecture in this series, so here, we find an embarrassment of riches in the great wealth of evidence testifying to the diffusion of iniquity within our American culture. We may see it everywhere: in the home; in the school; in the church; in the government; in our industrial complex. Our problem is not in finding evidence, but rather, in selecting and classifying it. Then, too, our cultural patterns are so interwoven that there is great overlapping of evidence. We have attempted to limit ourselves to four great areas of investigation.

The Diffusion of Iniquity in Our Political Structure.

The spirit of iniquity has become so commonplace in our political institutions that we tend to take it in stride, like a boxer rolling with the punch so that he may avoid injury from the blow that has been struck; but we wonder just how successful we have been in our effort.

The breakdown of law and order is a national scandal in American political life. It is our conviction that this frightful spectacle has developed against a backdrop of machine politics, wherein expediency rather than principle is the determining factor. Race riots and mob violence have received little attention, or at least a minimum of condemnation from upper echelons of political Washington. Many thoughtful observers have been of the opinion that the silence was based upon the vote-getting potential that such silence stimulated when balanced against its possible vote loss.

A law passed by the eighty-ninth Congress which was designed to strengthen the law-enforcement agencies of our national capital was vetoed by President Johnson, much to the frustration and consternation of the head of Washington's police force. At the same time, crime and disregard for law and order are a matter of national concern. In fact, an editorial appeared in The Longview Daily News, written by Bill Schulz under the caption "A National Scandal," which attempted to alert the nation to the appalling record of lawlessness in our nation's capital. We quote it in part:

In January, 1963, a youthful burglar with an extensive criminal record forced his way into the Washington home of former Rep. Brooks Hays (D.-Ark.). The intruder, Huntley Ruff, Jr., gave the elderly Mrs. Hays a severe beating and broke her wrist. Captured by police, he was convicted and sentenced to eight years in prison. A District of Columbia prosecutor predicted it would 'be a long time' before Ruff was again free to prey on defenseless men and women. He was wrong. Washington police arrested Ruff last week and charged him with the recent rapes of two Capitol Hill housewives. Ruff, who had been sentenced to eight years behind bars, was released after three years as a reward for good behavior. What J. Edgar Hoover terms 'turnstile justice' has become a national scandal. As the FBI chief says bluntly, "Decent people in all sections of the country have suffered too long at the hands of terrorists set free with little more than a pretext of impartial consideration of their guilt."³

Vice-President Humphrey put himself on record as being soft on street rioting and disorder by classifying such waves of lawlessness as "revolts" which he himself might "lead." He was speaking in a frame of reference to Harlem, Watts, Chicago, and Cleveland rioting and mayhem in which homes and businesses were burned, murder and pillaging were rampant, and attacks upon law enforcement officers were tolerated. On the same day in which he was calling revolt the name of the game, two stirring examples of popular uprising occurred. One was in Cleveland, where three people were shot, eight fires were set and 300 policemen faced sniper fire to restore order. The other was in New York where shots were fired, three were arrested, and mobs hurled bricks and debris at police officers.

The brutal oppression that sparked these revolts? The Vice-President might have checked the Associated Press story for the deep grievances that caused the violence:

. . .the trouble started (in Cleveland) when irate patrons tore up a tavern after they learned they could no longer get free ice water.

and,

The outbreak began in Harlem when police sought to disperse a crowd of youths playing bongo drums.

Revolutions may be made for such causes, but somehow we doubt it. "Free ice water or fight," and "Battle for your bongos," just don't seem to be suitable war cries for an authentic uprising against oppression."⁴

J. Edgar Hoover has lamented "conveyer belt justice," by which criminal elements are shuttled from prison to court chambers, to the underworld, to crimes of violence, to probation by sentimental judges, and back into their old haunts from which they came. What does one find who walks the trail of these lawbreakers? Let us look at the record of a few.

Case I. Three nuns in Newark, New Jersey, were criminally attacked, with attempt to rape all three, by a 25-year-old man who had been arrested 14 times for previous offenses;

yet he had never served a day in jail for his behavior.

Case II. Two teenagers in New York were arrested and charged with the kidnapping of a 17-year-old waitress. One of the youths had previously served part of a sentence for assault and robbery, but was out on parole. The other youth was likewise on parole after serving less than two years of a five-year sentence for his attempted murder of his mother with a baseball bat.

Case III. On Palm Sunday, 1966, an 80-year-old grandmother, her 44-year-old daughter, and her 14-year-old granddaughter, all of Philadelphia, were all three beaten and raped by Ronald Dessus and two companions, who were out looking for a house to rob. Dessus had been arrested for his violent and brutal iron-bar attack on his former employer, and was free to roam the streets by the good grace of a magistrate who had released him on bail.

Senator John McClellan, Chairman of the Senate Investigations Subcommittee has blamed the nation's soaring crime rate on legal "sentimentalists who are bent on excusing every unlawful act from truancy to murder or social ills."⁵

Carl L. Estes, noted publisher of two Longview, Texas, daily newspapers: the Morning Journal and the Evening Daily News, one of the founders of LeTourneau College, and a U. S. carrier commander in World War II, wrote an impassioned editorial in his Sunday Journal, July 17, 1966, under the caption, "Reaping The Whirlwind." He wrote in part,

Chicago--always a city in which the underworld influence was a prime factor, a metropolis which traditionally has given sanctuary to the criminal element--is finally reaping the whirlwind.

Present and past city administrations have used the Negro and other minority groups as a means of perpetuating themselves in office and it is primarily their blame today that it is not safe for a woman to walk the streets of that city. . . We have little sympathy for the political bosses of these areas. What is happening to their communities is the result of short-sightedness and exploitation, of deprivation and intimidation.⁶

Mr. Estes was writing about the terrible riots and violence that rocked Chicago during the "long hot summer" of mid-1966. But he was writing in a much larger and more significant context. He was writing about the disregard for law and order, not only in the streets of cities North and South, but also in our national government. He was writing as a Southern citizen who felt a deep sense of outrage and injustice burning within. Listen as we quote further from his editorial:

Are there different laws and rules for North and South? It seems so. Civil rights legislation was all right so long as the North was excepted. Now with a housing section which would apply to the North, there is plenty of opposition. They are squealing like so many pigs caught under iron gates.

In the steel-price issue little more than a year ago, FBI agents raided homes of steel executives in the middle of the night and made them produce company

records. Labor unions have struck -- right now, five major air lines are down because of a strike -- but has a labor hall been raided by federals? All in all, Chicago is just the current example of expediency and exploitation.⁷

There is more, much more to the Estes editorial, but this will suffice to impress us, favorably or unfavorably, depending upon which way our individual inclinations may react to the political philosophy that governs Washington. And it is well-known that the ethical philosophy that prevails at the top will gradually filter down into the lower levels of national life.

While the courts seem to concentrate upon the rights of law-breakers and criminal elements, crime increases five times faster than the increase of population, according to the Federal Bureau of Investigation. In Dallas, Texas, during the year 1963, according to a report in The Dallas Morning News, "a law was broken for every twelve people residing within the city limits. One in fifty became victims of the eight most serious crimes."⁸ All editorial comment which we have read on the problem of law-enforcement, has agreed that more, not less, provision must be made to aid the law-enforcement arm of government in protecting the non-violent from the violent segments of society, and in bringing the criminal elements to justice. The failure to do so not only has become one of our national scandals, but raises a serious question whether or not there is a conspiracy to bring about a collapse of law and order, and replace it with anarchy.

An editorial appeared recently in The Shreveport Times under the caption "Soaring Crime Rate" in which the editor lamented the expanding crime wave in the United States, and warned of where it is leading. We quote it, in part, in support of our growing concern over the continuing diffusion of iniquity around us, and because of its vital relation to our ultimate conclusion in this lecture:

As this crime wave expands, it is not far-fetched to imagine the criminal underground element ultimately taking over or controlling the United States and its people. Organized crime grows more powerful, interweaving itself with legitimate interests, each year that passes.

Meanwhile, those who are responsible for law enforcement find themselves increasingly hampered in their duty because of a trend in court decisions that offers the criminal an ever-growing latitude of safety in his law-breaking efforts.

At the same time, there is a moral laxity abroad in the land that seeks to blame all wrong-doing on "society as a whole" rather than fixing the blame on the individual who broke the rules. When everybody is guilty, nobody is guilty. The line between right and wrong, good and evil is blurred. This is the kind of hothouse atmosphere in which criminal activity thrives.

On the fringes of real crime, all kinds of unethical and immoral doings prosper in a moral climate that offers no individual guilt -- in business, labor, politics,

education, and every walk of life. Violations of Christian codes of ethics and behavior are, indeed, often encouraged and glorified as acts of "freedom."⁹

We express our indebtedness to The Shreveport Times, a daily newspaper, for this fine editorial, suitable for reproduction in an evangelical periodical, and very apropos to this thesis.

The Diffusion of Iniquity in Our Social Culture.

Were we not so calloused through long familiarity with American social degeneracy, we must have been frightened into action by the moral level with which we operate. The police chief of one American city writes:

How can Christian people sit idly by when they have seen the national morals sink to a new low, when an educator speaks out in favor of free love, a man of God condones sexual excursions by unmarried adults, movies sell sex as a commercial commodity, book stores and cigar stands peddle pornography, a high court labels yesterday's smut as today's literature, record shops feature albums displaying nudes or near nudes, night clubs stage shows that would have shocked a smoker's audience a generation ago, TV shops and TV commercials pour out a flood of sick, sadistic and suggestive sex situations, a campaign is launched to bring acceptance to homosexuality, radio broadcasts present discussions for and against promiscuity, magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste, four letter words once heard only in barroom brawls now appear in publications of general distribution. Birth control counsel is urged for high school girls. . . As our standards have lowered, our crime levels and social problems have increased. Today we have a higher percentage of our youth in jail, in reformatories, on probation, in trouble more than ever before. A study of the statistics on illegitimate births and broken marriages, on juvenile crime, on school drop-outs, on sex deviation, on dope addiction, on high school marriages, the crimes of passion, with the figures going higher and higher.¹⁰

Remember, it was not a conservative theologian, out of step with today's world, who said what we have just read. It was a city police chief and head of crime prevention who said it in a paper he read before a gathering of law enforcement officers, April 22, 1966.

We have before us, as we write, an article taken from the Chicago Tribune Press Service, dated November 29, 1966, written by Walter Trohan, under the caption "Capital Youth Corps Has Problem: 75% of Girls in Unit Pregnant." We will quote only the first paragraph.

Faces of capital poverty fighters flushed with embarrassment this week when they were told that 75 per cent of the girls in one segment of the war on poverty got pregnant.¹¹

Now just in case anyone argues that this situation is the result of the girls (and men, we suppose) coming from the lower strata of society, let us remind ourselves that sexual promiscuity is an accepted norm of behavior among a vast number of university men and women, according to authorities qualified to speak out on that subject. If anyone viewed the NBC TV show, Sex In The Sixties, aired Thursday evening, January 12, 1967, he must be convinced of that conclusion.

A writer wrote under the heading, "Colleges Told Not to Worry About Private Sex," in The Dallas Morning News, to the effect that it was not to be the concern of college administrators what sexual activities were practiced by students so long as the practice did not infringe upon the sensibilities of other people. The writer was reporting the conclusions of a group of psychiatrists who had made some pronouncements on college life and behavior, which report was edited by Dr. Harrison Eddy, former psychiatric consultant to Vassar College. Incidentally, the report also dealt with the problem of homosexuality on the campus, and concluded that "Private homosexual, like heterosexual, behavior need not become the direct concern of the administration."¹²

While we are on the subject of homosexuality, let me just point out that this moral aberration has become one of our major problems, and we predict will become increasingly so. Many, including several American leading clergymen, have placed their stamp of endorsement upon homosexuality as being a normal behavior. England is softening its laws governing this perversion, and agitation is being waged in Washington to follow suit.

Every serious student of the Word of God is keenly aware that this sin is an indication of a degenerate culture, and an evidence that God may soon abandon it to its just and awful doom. One has only to recall the judgment of God upon Sodom and Gomorrah, or read Romans, chapter one, verses twenty-four through thirty-two, to be aware of this warning.

Billy Graham has stated that his organization learned, during its latest crusade in metropolitan New York, that teen-age crime and vandalism was one of New York's most pressing problems. Speaking in his Hour of Decision program one Sunday, he said,

Before this Sunday is over, here in this city of ours, one of us will die as a result of criminal negligence. Twenty-seven of our people will have been assaulted. Three women will have been raped. One hundred and forty of our homes and businesses will have been burglarized. Forty of us will have our cars stolen. Thirty-one of us will have been held up and robbed on the streets of the city. Sixty-nine larcenies will have been committed and fifteen other miscellaneous felonies. Most of these crimes will have been committed by teen-agers.¹³

This was not Mr. Graham's personal description of the situation in New York. He was quoting from a radio report of its police commissioner who was appealing for public concern and cooperation in helping to curb this wave of crime and vice. One school teacher, stated Dr. Graham, became almost hysterical in telling him of the situation in her school. She lived under constant dread of violence.

As we wrote this material a report of the Federal Bureau of Investigation covering the first nine months of 1966 came to our desk. It claimed that violent crimes against the person (hence social lawlessness), including murder, rape, robbery and aggravated assault, had increased 11 per cent over the previous year's (1965) first nine months. Some regions of the United States increased as much as 12 per cent.

The Diffusion of Iniquity in Our Intellectual Community.

The academic world has not escaped the leavening process of the spirit of iniquity. In fact, it may have made its most damaging gains in this area, if we include the training of the clergy in the intellectual community, rather than treat it separately in the spiritual structure. "What happens when the new collegiate 'sick look' tries to take over a campus dedicated to religion and morality?"¹⁴ asked Dr. Max Rafferty, Superintendent of Education for the State of California. Under the caption of "Accreditation Experts Find Unusual In Utah," Dr. Rafferty laments and exposes the forces of lawlessness that have raided American education. Continuing, Mr. Rafferty asks, "When the irresistible forces of obscenity, treason, and atheism, now so much a part of the academic climate, collide head-on with the immovable objects of decency, patriotism and faith, who wins?" California's Superintendent of Education has spent a few days lecturing on the campus of Brigham Young University: the "Y" to the thousands of undergraduate students enrolled at that great school. Mr. Rafferty pays his respect and offers his commendation to the "Y" for her excellent facilities, her academically qualified faculty of dedicated men and women, and the high level of student devotion to the purposes and philosophies upon which the university was founded. "But the Y is in trouble with her peers these days," states Dr. Rafferty.

It seems she's being "accredited" by one of the nation's great academic and professorial associations, and she's having a hard time cutting the mustard under the new rules. The visiting accreditation team has some grave doubts.

Sure, BYU has fine professors, but none of them happen to be atheists. How are her students going to develop that "healthy scepticism" so much demanded these days if none of her instructors are out plugging nude orgies and waving "God is dead" placards? . . . But the accrediting experts are not really interested in the Y's grand buildings, bountiful curriculum and high student morale. They're looking for radicalism, rioting and rutting, and they're not finding them at Brigham Young. And by the twisted perverted reasoning of the day, they are dismayed at the lack of dissipation and decadence there as contrasted with their own convulsed campuses. Something's just got to be wrong.

Result: The threat of a "short-term" accreditation for one of the great universities of the West.

Obvious intention: To force the Y to knuckle under.

Pressure like this has worked on other universities. Somehow I can't see it working at the Y.¹⁵

It is our candid opinion that such attitudes and behavior as those for which Dr. Rafferty indicts a top-level accreditation agency, speak of a deep-seated antagonism toward basic, fundamental principles that have their root in divine sovereignty and law. The antagonism is not so much against the educational institution as it is against the principles for which the school stands. They attack the Creator through attacking His creatures.

Every knowledgeable person is aware that the prevailing philosophy in the academic community is inimical to God and his sovereignty in human affairs. The display of intellectual dishonesty on the subject of origins; the continued promotion of the theory of organic evolution, giving the impression that it has now become a proven fact, in spite of a great wealth of contradictory evidence, together with the simultaneous rejection of creationism are, to us, rooted in a deep-seated spirit of lawlessness which refuses to be subject to God or to recognize the validity and authority of His Word.

The current pattern of realism in the literary area of the intellectual community, with its over-emphasis of the sordid and corrupt, and its corresponding de-emphasis of that which tends to uplift and ennoble appear to our way of thinking, to be an expression of iniquitous rebellion against divine standards of purity and righteousness. The Word of God asks us to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. . . ." (Phil. 4:8). It is difficult for us to see how we can obey that admonition by reading and studying such literary "masterpieces" as Farewell to Arms, by Hemingway; Grapes of Wrath by Steinbeck; A Streetcar Named Desire by Williams; Who's Afraid of Virginia Woolf by Albee; Lady Chatterley's Lover by Lawrence; or Ulysses by J. J. Joyce; yet such are commonly accepted or required readings in a typical contemporary literature course in an average American college or university. We find it difficult to reconcile the work of such "Literary Scavengers" with a cultural pattern in which God is a dynamic factor. If these literary masterpieces represent the best in today's world of letters, what must be the character and content of the worst? If anyone has any doubt let him glance over the book titles and pictures on the front of the paperbacks that line any popular book stand. Surely the shades of Sodom, Gomorrah and Pompeii are falling upon our times! Nor will a review of modern art and theatrical literature represent an improvement in the intellectual climate of the twentieth century.

The Diffusion of Iniquity in the Spiritual Complex.

Tremendous currents are flowing in the spiritual ocean of humanity, reminding one of the Gulf Current which so vitally affects life and climate on the northwestern coast of Europe until it is dissipated in the frigid waters of the Arctic Ocean. Complex and mysterious are the influences and directions being taken by twentieth century spiritual currents. Neither unmixed good nor evil are their immediate by-products, but the end is not yet. The informed observer must be aware that the immediate complex has tended to bring into focus a spirit of toleration, not only between the various segments of the Christian Faith, but also between the recognized religions of the world. At least, this is seemingly true on the surface, though what really lies underneath the placid waters today remains to be seen tomorrow, when storms begin to churn up the waves and they toss their debris upon the shore. What then?

The diffusion of iniquity in the spiritual complex is so intensive that one scarcely knows where to begin with a presentation of the evidence. The humanizing of God of several years back has now produced the "God is dead" cult of today. The tendency to reject the authority of the Bible in human philosophy and behavior has now caused a festering abcess in the moral and spiritual life of America, and the western world community. Its deadly poison now permeates our political, social, intellectual and spiritual culture--the whole lump is being leavened! Even we evangelical Christians have not been missed in the process. We now sanction or tolerate, and sometimes endorse, at least by our silence, fashions, fads, and behavior patterns which a generation ago would have been read out of our society. We allow "the world to squeeze us into its mold," as Phillips has translated Romans 12:2, only we tend to follow along, rather than set the standards ourselves.

In the November 4, 1966 issue of Time (a rather worldly wise periodical we would say), a column appears under the caption "Is Nothing Obscene?" It reviews some of the sordid filth characterizing a foreign film which Time labels "a sardonic shocker."¹⁶ The list of shocking sins is such that we don't feel free to quote from it in this reference. Yet, as is usually the case, the film is defended on the ground of being a valuable aid to the study of psychiatry. United States and European critics have praised the film for its valuable contribution to the science of psychiatrics. The last word has not yet been spoken on whether or not this film will win court approval for release in America. Many which have been pointed at appealing to the prurient interest of a socially and spiritually decadent community have been so approved. Such are becoming increasingly commonplace, and provide evidence of the wide-spread diffusion of iniquity.

The growing toleration and encouragement of sexual expression outside of the standards established by God for the well-being of man's total personality is, in our mind, an evidence of the intensive diffusion of iniquity within the spiritual complex. Recently a committee of thirteen clergymen, doctors and educators, appointed by the British Council of Churches with instruction to prepare "a statement of the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage," ignored the instruction of the Council and brought in a report, instead, which refused to endorse the Biblical ban against fornication, which it found occasionally permissible, as when it is a "total encounter" between consenting adults. The report expressed toleration or approval for social practices which are forbidden or for which God's judgment has so often been inflicted upon nations which were leavened by them. The committee even went so far as to express a charitable toleration for the notable four- and five-letter words which have made the campus placards appear so spicy to current beatnik rabble rousers.¹⁷ Such rebellious and decadent attitudes are the outgrowth of a spirit of lawlessness which begins in the spiritual life of a community, then filters through into other vital areas of a nation's thinking and behavior.

The iniquitous reaction to the authority of God's Word, and hence to God Himself, in the matter of human origin has taken on a new mode of expression lately. An article recently appeared in the Houston Chronicle, under the caption "Science-Religion Conflict Reconciled in New Hymn." It relates the account of the introduction of a new hymn at an 11 a.m. Sunday service at the United Church of Clear Lake in Houston. The hymn was written by Dr. Curtis Beach, pastor of a Pittsburgh, Pa. United Church of Christ and is entitled "Praise to the Living

God"; it is allegedly an attempt to reconcile Biblical creation and scientific evolution. Among its philosophies is a reference to "the living God who planted in the ocean depth the first faint seeds of life."¹⁸ So now they're singing about what may be intended to sound like theistic evolution, although we are not certain of the intention! At any rate, it doesn't sound very much like Biblical Creationism to our ear, but just one more effort to turn the mind of the unsuspecting public away from a confident faith in the Word of God.

Before leaving this area of consideration, we just must call attention to one more not-so-subtle effort to spread iniquity in the spiritual complex in America. We have in hand a musical revue in two acts, entitled For Heaven's Sake! published by Baker's Plays, Boston, Massachusetts, and written especially for the North American Ecumenical Youth Assembly, which more than thirty denominations of the United States and Canada participated in commissioning for production. Some two thousand young people gathered on the campus of the University of Michigan "to discover what God was calling them to be and do within the North American setting."¹⁹ Now, ecumenically oriented churches are sponsoring the revue elsewhere.

For Heaven's Sake! is one of the most vulgar, sordid, salacious plays we have reviewed. Then, after it has spread its corruption before its audience, it seems to suddenly become real noble and sanctimonious in drawing certain apparently worthwhile conclusions. We were reminded of the Apostle Paul's statement in Romans, "If so, why should we not do evil so that good may come of it? That is what we are accused of preaching by some of our detractors; and their condemnation of it is just" (Rom. 3:8 Knox tr.). The thought that the end justifies the means was abhorrent to Paul, and is just as abhorrent to God in the twentieth century as it was in the first. This sordid musical revue under the guise of seeking the divine will seems to us to be just another evidence of the diffusion of iniquity in the spiritual realm.

The wealth of evidence for our treatment of the intensive diffusion of iniquity in our national culture is so overwhelming that one can scarcely bring himself to an end of the revue, but common sense dictates that it must be done.

The Extensive Diffusion of Iniquity.

The conditions which we have been describing as being characteristic of American culture in a major degree, are diffused, in various forms of expression, throughout the world. Keeping in mind that all lawlessness is aimed at subverting the laws of God, then it becomes apparent that the whole Communistic philosophy is iniquitous in its character and objectives. It is not only atheistic but also antitheistic, which is, in reality, a strange paradox. It seems a bit ridiculous to us to consume so much time, energy, and expense combating that which has no existence; that is, God. In a recent newspaper headline we read, "Soviet Union Driving Hard to Uproot Religion." The article, datelined Leningrad (UPI), went on to emphasize that the Soviet policy is not only to exterminate Christianity within its boundaries, but also to establish its "state religion of Atheism." Russian policies concerning the control of evangelical Christianity may serve to purify the true Church in the land of the Soviets, but it is aimed at ruling God out of the land that once claimed to be the protector of the Christian Faith.

Numerically, Christianity has not only been depressingly diminished in the Soviet Union, but throughout the world. The number of professed Christians has not kept pace with the population increase, so that numerically Christianity is losing out in fulfilling our Lord's explicit instruction for a vital world-wide ministry. Nor has the vitality of Christianity been maintained as a potent force within the world structure in the twentieth century.

The ecumenical philosophy that has engulfed the church today is not, in our judgment, an evidence of a revitalized Christianity, but a compromised Christianity that is laying the foundation for the Roman Catholic hierarchy to assume control of Christendom, with the consent and cooperation not only of the liberal wing of Protestantism, but also of the evangelical wing. Witness the December 22 issue of Christianity Today with its five-inch ad for the University of Notre Dame, Department of Theology, Graduate School, in Indiana. Editor Carl Henry, claiming to be thoroughly evangelical and conservative in his personal theology, is almost radical in his advocacy of ecumenism, so that he now apparently helps to publicize Roman Catholic theological studies with their traditional mixture of Christianity, Judaism, and paganism. Verily, the shades of night are falling fast. Small wonder that our Lord warned, "Nevertheless when the Son of Man cometh, shall he find the faith on the earth?" (Luke 18:8).

To those who are championing the new look in Christendom may we say, we have also been looking--looking for the opening of doors for Christian missionary activity where more than half of the world's people live in spiritual darkness; where an evangelical missionary is not welcomed or allowed to enter; and where the native church is hard pressed to survive. China, India and the Soviet Union will suffice for illustrations of this deplorable fact.

But let us look at other evidences of global iniquity in its extensive diffusion. Lawless elements have become so threatening in the Soviet Union that the government authorized the formation of a new department during 1966 to deal effectively with this menace. Throughout the world United States embassies have been ravaged and her diplomats subjected to indignities. United States presidents have been forced to cancel speaking engagements in certain foreign countries because of threats upon their lives by lawless elements. American libraries in many countries have been burned by lawless bands of protesters. Communistic infiltrations have occurred in multiplied instances in countries on all the major continents of the earth, disrupting lawfully established governmental structures. Peacefully inclined countries, such as Thailand, Malaysia, and Israel have been subjected to harassment by lawless invasions from neighboring states. Egypt attempts to take over Yemen; Cuba attempted to take over Santo Domingo, and other Latin American States. Russia established a buffer zone of satellite states in Eastern Europe without the consent of the peoples involved. And so the march of iniquity continues unabated in the political and social communities throughout the world.

What is the meaning and significance of this tremendous current of unrest, lawlessness, and moral degeneracy? Where is the intellectual and spiritual antagonism to God and to His Word leading the human race? Are they just passing phenomena that have no long range objective or significance, or may they be the adumbration of the climax of the age and the coming of Him for whom we have been taught to watch and wait in the midst of our labor of love? Let us look for the answer in His Word.

THE DENOUEMENT OF INIQUITY

Our Lord had been rejected by the national leadership of Israel, which was now demanding His elimination from the national scene. They were recently smarting from his denunciation of their hypocrisy and perfidy, and pronouncement of coming judgment upon their house. Said He:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not!

Behold your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord (Matt. 23:37-39).

Continuing into the following chapter in Matthew's record, we read:

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (Matt. 25:1-2).

This startling pronouncement of coming judgment was upon the Herodian Temple, the center of what national pride there was left for Israelites to magnify. Yet within less than forty years the temple lay a mass of burned out ruins, "and recent explorations have shown that not a stone of Herod's temple remains in situ. The orders of Titus, given with regret, for the total demolition of the walls of temple and city, were carried out with cruel exactness. . . ."20

As Jesus took His last leave of the temple and its memorable courts and began His evening journey toward Bethany, His recent words greatly troubled some who accompanied him. As He had so often done in the past He paused to sit upon the Mount of Olives, within plain sight of the sacred buildings across the Kidron Valley from where they sat. The sun was setting behind the marble cloisters and on the terraced courts, and glittered on the golden spikes rising above the roof of the holy place, the whole casting dark shadows across the deep valley before the little group of troubled disciples. Unable to contain their disturbed thoughts, Peter, James, John and Andrew (Mark 13:3), asked, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age? (Matt. 24:3).

Presently, we are not concerned with His answer to the first of this triad of questions. Rather, we are centering our interest on just one statement in our Lord's answer to the second and third questions, which seem to be very closely connected, in structure and meaning: "What shall be the sign of thy coming, and of the end of the age?"

An essential and significant statement in the over-all answer of Jesus to the inquiring quartet of disciples is recorded in Matt. 24:12: "And because iniquity shall abound, the love of many shall wax cold." Literally translated the verse reads, "And because lawlessness is filled up, the love of many shall become cold." In other words, Jesus replied that when iniquity (lawlessness) had reached the saturation point, it would produce a spirit of coldness that would assert itself in an accompanying indifference to truth and to Him who is the Truth.

We have attempted to present, perhaps a bit excessively, an account of the intensive and extensive development of the spirit of iniquity on a global pattern in this study. It is everywhere! And wherever it has flourished it has spawned a prolific brood of indifference to truth and integrity, especially to God and His Word. Expediency and relativism have become the battle-cry of the present-day do-gooders, with their iniquitous disregard for basic principles of integrity and truth. Even in evangelical circles too often it has appeared to us that "love for the souls of lost men" has become the paramount emphasis without a properly balanced "love for the Lord Jesus Christ and the Truth" which He embodies in Himself, and has verbally expressed in His written Word. We were somewhat taken back as we read accounts of the World Congress on Evangelism assembled in Berlin, Germany recently. There was a proper call to world-wide evangelism. There was a valuable presentation of worth-while techniques of mass-communications. There was a statement to the effect that the world population was growing ten times as fast as the churches. There was a ringing challenge for fidelity to the supernatural message of the Bible and the old truths of God's Word. But, as was so pointedly indicated by one who reviewed the procedures of the Congress, "a link seemed to be missing between the orthodox reaffirmations of the theologians and the marching orders of the evangelists."²¹ The observer who made this statement had already identified the "missing link." The Congress slogan, "One Race, One Gospel, One Task," had omitted a fourth necessary unity: "One Truth." This heterogeneous company of evangelistically-inclined Christians gave more attention to the heart of Christianity than to its head."²² It is fine to talk about the Gospel, but the talk must be preceded by a definition of what the Gospel is before it may be intelligently preached, just as the Apostle Paul did in his evangelistic ministry (I Corinthians 15:3-4). Failure to do this makes a major contribution to the shambles through which the Christian Church is moving with uncertain tread in this twentieth century with its contribution to the spread of iniquity throughout the world.

The Apostle Paul throws additional light upon this global iniquity which our Lord declared would precede His return at the consummation of the age. In his second epistle to the church at Thessalonica, he emphasizes the fact that the return of Christ shall be preceded by a diffusion of lawlessness throughout the world, but held somewhat in check by a restraint until such restraint is taken out of the way. Then, Paul declares, a Lawless One shall be revealed whom Satan shall use to establish his further control over the earth. Deception and wickedness shall be employed in this evil conspiracy in such unprecedented fashion that there appears a saturation of falsehood and rejection of truth throughout the world. Verily, herein we may have the explanation for the lying and deceit in high places, without any seeming smarting of conscience, as in the Nazis and Communistic philosophies, and, we are sorry to admit, in so-called democratic philosophies as well. It seems to be a world-wide philosophy!

And what will bring such perfidy and iniquity to judgment? The coming of the Lord who shall destroy the Lawless One with the brightness of his coming (II Thess. 2:8).

Our conclusion is this! Our blessed Lord will return to the earth in a time of world-wide lawlessness--in a time when conditions will be as they are today. Of that day and hour no man knoweth. It may be soon; it may be delayed a while longer but, if later, then it will be similar to the lawlessness of today's world. Therefore let us be ready; for in such an hour as ye think not the Son of Man cometh (Matt. 24:44). Iniquity will abound. A sad declension from the truth will occur. The love of many will wax cold. Christians will leave their first love, as they did in the first century at Ephesus (and elsewhere). What of it? Is that any reason for me to be faithless? God has promised to be faithful and not allow me to be tested beyond what I am able to bear. And should I be faithful even unto death, patiently enduring unto the end, a crown of life awaits me before the judgment seat of Christ.

The signs abound on ev'ry side,
That soon our mighty God will ride.
Through starry meadows He'll descend;
Before Him ev'ry knee shall bend.

The whole creation groans in pain,
Awaiting His triumphant reign.
With body fashioned like His own,
We'll share His glory 'round the throne.

He's coming soon, oh blessed day,
For which we're taught to watch and pray.
He's coming soon, oh blissful day,
When peace on earth will come to stay.

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"ZACHARIAH WHO PERISHED"

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On more than one occasion Christ stated that Pharisaism would be held responsible for all the blood of the prophets from Abel to Zachariah (Lk. 11:51, cf. Mt. 23:35). Even among evangelicals, it is now customary to identify the latter with Zechariah the martyred son of the high priest Jehoiada (II Chr. 24:20-22) and then, on the strength of this identification, to argue for the New Testament's acceptance of the rabbinic order of books in the Old Testament canon.¹ It would run from Abel, the first martyr of the first book of the Torah (Genesis), to Zechariah, the last martyr of the last book of the Kethuvim (II Chronicles), for chronologically there were other martyrs who perished later than this priest (cf. Jer. 26:23). Both of these conclusions, however, warrant reexamination.

Concerning the canon, liberalism's commitment to the theory of an eleven-book Kethuvim, terminating with Chronicles, and gaining recognition subsequently to an assumed close of the Nevi'im (Prophets) in 200 B.C., hardly required documentation;² with its need to maintain a composition for Daniel and Esther after 200 B.C., negative criticism simply cannot afford to be open-minded on the subject. Yet R. Laird Harris has repeatedly called attention³ to Josephus' restriction of the Kethuvim to the poetical books of Psalms, Proverbs, Ecclesiastes, and the Song of Solomon⁴ (cf. Christ's statement in Lk. 24:44). As H. B. Swete has remarked, "The rest of the Hagiographa seem to have been counted by him among the prophets,"⁵ a view supported by all other Jewish evidence,⁶ until the fourth Christian century.⁷ Long ago Moses Stuart also showed how "all the earlier Christian writers down to the middle of the fourth century testify in favor of . . . only these Psalms, Proverbs, Ecclesiastes, and the Song of Solomon as belonging to the Hagiographa."⁸ It remains to observe only that, in both Jewish (LXX) and Christian (patristic) groupings of the Old Testament books, just as in today's English Bible, the poetic Kethuvim are regularly inserted between the Former Prophets (historical books) and the Latter (Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve) and that, while "in the majority of patristic lists the Twelve minor prophets precede, Codex Aleph begins with the Four major prophets, and it is supported by other authorities."⁹

Concerning the Zachariah of Luke 11:51 then, arguments for his identification with Zechariah the son of Jehoiada are basically threefold. (1) Similarity of detail. Christ describes the former as one "who perished between the altar and the sanctuary," and II Chronicles 24:21 states of the latter that "they stoned him . . . in the court of the house of Yahweh." (2) The wider Biblical context. Christ warned that such innocent blood would be "required of this

generation" (Lk. 11:50), and the final prayer of the Chronicler's martyred priest was that "Yahweh look upon it and require it" (II Chr. 24:22). (3) Popular Jewish thought. Later Talmudic speculation did apply itself to the death of Zechariah the son of Jehoiada.¹⁰

Yet these same arguments, if pursued, may be found to point in another direction. (1) The killing of "Zechariah who perished" must be located in the inner or priests' court of the temple (I Ki. 6:36, II Chr. 4:9), while the people who stoned the son of Jehoiada may have been thronging the "great court" (I Ki. 7:12); cf. Meyer's admission that the New Testament "renders the narrative more precise."¹¹ (2) In the context of Luke, Zechariah is designated a prophet and, while our Lord may have been using the term loosely,¹² the wider Biblical context specifically identifies him as "Zechariah son of Barachiah" (Mt. 23:35),¹³ which seems to describe the minor prophet of that name (cf. Zech. 1:1), the next to the last of the Twelve.¹⁴ (3) Jewish tradition, in the Targum to Lamentations 2:20, identifies the minor prophet Zechariah with "the priest and the prophet slain in the miqdash (sanctuary) of Yahweh,"¹⁵ the term miqdash, it should be noted, being broad enough to include "temple and precincts."¹⁶ Perhaps Jerome and Chrysostom deserve greater attention in their equation of Zechariah the son of Barachiah with Zechariah the son of Berechiah. Furthermore, since the Targumic tradition says nothing of a martyrdom of Malachi, but even considers this final book of the Twelve a product of "Ezra the Scribe," Zechariah seems to have been the last traditional prophet-martyr of the Old Testament canon; and Christ's reference to "Zechariah who perished" may constitute evidence for the New Testament's acceptance of Josephus' division of books in the Old Testament canon, namely, Torah, Former Nebi'im (history), the poetic Kethuvim, and Latter Prophets.¹⁷

DOCUMENTATION

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2. Cf. Albert C. Sundberg, The Old Testament of the Early Church (Harvard Theological Studies #10; Cambridge: Harvard University, 1964), and his presentation at the 1965 Society of Biblical Literature.
3. Inspiration and Canonicity of the Bible (Grand Rapids: Zondervan, 1957), pp. 141-145; or, "Was the Law and the Prophets Two-Thirds of the Old Testament Canon?" Bulletin of the Evangelical Theological Society, IX:4 (1966), 165-167; cf. his presentation at the 1966 Evangelical Theological Society.
4. Against Apion, I:8.
5. An Introduction to the Old Testament in Greek (Cambridge: University Press, 1914), p. 217; cf. The Jewish Encyclopaedia, III:146.
6. In the intertestamental literature, Ecclus. 44:3-5 and II Macc. 2:13-14 (II Esdr. 14:44-46 does indeed indicate 24 books rather than Josephus' 22, but it nowhere states the order), and Philo, De Vita Contemplative, 3 (if valid); cf. Wm. Henry Green, General Introduction to the Old Testament, the Canon (New York: Scribner's 1898), pp. 82-83.

7. An approximate dating for the Talmudic Baba Bathra, 14b, Harris, Inspiration and Canonicity, p. 141; "Was the Law. . . ?" p. 165. Even if authentically belonging to Judah Haqqadosh, it would still not antedate the second Christian century. Cf. Unger's explanation of the transfer of Ruth and Lamentations to the third division of the canon "after the second century. . . for liturgical reasons," op. cit., p. 55.
8. Critical History and Defence of the Old Testament Canon (New York: M. W. Dodd, 1849), p. 292; cf. the discussion in Swete, op. cit., pp. 210-222, or Sundberg's charts, op. cit., pp. 58-59.
9. Swete, op. cit., p. 227.
10. Gittin, 57b; Sanhedrin, 96b; and others, cf. ICC, Mt, p. 250.
11. Critical and Exegetical Handbook to the Gospel of Matthew (Edinburgh: T. & T. Clark, 1894), II:113; cf. Th. Zahn's analysis of the Midrashic and Talmudic discussion over which court was the one involved, Das Evangelium des Lucan ausgelegt (Leipzig: 1913).
12. Cf. its application to Abel.
13. The reading of D, the Curetonian Syriac, and a few others in Lk as well; though, as the Nestle apparatus indicates, due to the influence of Mt. The presence of the patronymic in Mt has occasioned no little difficulty for those who maintain the equation with II Chron. Evangelicals tend to think of it as "a gloss which. . . afterwards crept into the text," John D. Davis, A Dictionary of the Bible (4th ed.; Philadelphia: Westminster, 1927), p. 830; but it appears in all the best MSS except Aleph*; and the reading, filii Jojadae, cited by Jerome from the Gospel of the Nazarenes (Evangelium secundum Hebraeos), appears to be apologetically motivated. Less Biblically inclined writers speak of "the inadvertance of the evangelist," The Expositor's Greek Testament, I:286, "confusion on the part of Matthew," HDB, IV:961a, or of "one of the great historical difficulties of the Gospel," Century, Mt, p. 281. We do well, however, to recall Wm. Henry Green's caution, "It is perhaps not absolutely certain that Zachariah, the son of Barachiah, of Matthew, is the same as Zachariah, the son of Jehoiada, in Chronicles," op. cit., p. 202.
14. So Gleason L. Archer, Jr., A Survey of Old Testament Introduction (Chicago: Moody, 1964), p. 410, who speaks of the son of Jehoiada as having "met his end in a like manner." This approach appears to be more tenable than the attempt to locate "Zachariah who perished" in some post-Old Testament figure, cf. the seven views listed in John P. Lange, Commentary on the Holy Scripture (Grand Rapids: Zondervan, N.D.), I:414-415, and Henry Alford's evaluations, The Greek Testament (London: Rivingtons, 1874), I:235.
15. Cf. ICC, Zech, pp. 83-84, and contra B. F. C. Atkinson in NBC, p. 799, and J. S. Wright in NBD, p. 1355.
16. BDB, p. 874a.
17. Cf. the argument of P. Katz, that the LXX preserves a Palestinian order of books before Jamnia, "The Old Testament Canon in Palestine and Alexandria," ZNTW, 47 (1956), 191-217.

BOOK REVIEWS

THEOLOGY IN RECONSTRUCTION. By T. F. Torrance. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1965. 288 pp. \$5.00.

This volume written by the Professor of Christian Dogmatics in the University of Edinburgh is a most stimulating and challenging study. The fifteen chapters are essays written by the author in the course of dialogue with modern thought analyzing the basic intellectual challenges to the Christian church. A careful perusal of these essays will be most rewarding to theologians who also seek to be relevant in our modern dialogue.

The idea of reconstruction in modern theology has usually been associated with strange and heretical doctrines which have no scriptural justification nor creedal affirmations from the past. Dr. Torrance finds validity in the concept of reconstruction, since theological statements do not carry their truth in themselves, but are true only in so far as they direct us away from ourselves to the one Truth of God. Theologians must never sit loose to their prejudices, but must allow the objective Word from God to man to stand in judgment over all their concepts and definitions. The Church must never stand aside from what is going on in the world for it is only within the world, and not outside of it, that she lives and acts and speaks, and fulfills her mission. The Church is forced to think through her convictions particularly in times of change in the cosmological viewpoint of the world. The basic

Apostolic truth must be expressed in conceptual forms that will communicate answers to the perplexities of modern thought.

The Church will fail and inevitably be flung aside if it takes the road of subjectivity in its work of theological reconstruction. This only offers a Christianity as some sort of self-expression of the human spirit. The author cannot see any reformation coming to its fulfillment and taking its place within the thinking of man except that which is wholly committed to belief in the Creator and Redeemer God, and which takes seriously and realistically the stupendous fact of the Incarnation, and except that which develops its theological understanding not by means of its own artistic creations, but through rigorous and disciplined obedience to the objective reality of the Word of God made flesh in Jesus Christ.

The reconstruction restates and preserves the truth of the ecumenical creeds and Reformation in order to speak meaningfully to the modern debate. Evangelicals will be disappointed that Dr. Torrance has not interpreted the authority of Scripture in terms of the inerrancy and infallibility of the written word. The principle of the homoousian does indeed mean that in Jesus Christ in our flesh and history we have in person the eternal Word of God, who has come to us from the Being of God Himself and who communicates to us a knowledge of God that derives from God and is objectively rooted in Him. Does not the same principle mean that the written word of God is provided by divine authorship in our history and language to be an objective

standard of the knowledge that derives from God? Apart from this propositional and objective statement of inerrant truth, the Christian must follow his subjective impulses as to what the written word says about God and truth.

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THE OTHER SIDE OF THE COIN. By Juan Isaias. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 104 pp. \$1.45, paper.

Why was there not more abundant evidence of God's blessing on His servant's work in Latin America? The work was at best described as crawling; but even more realistically as standing still. The national pastors should have been gradually taking over the local churches, making them completely self-sustaining, independent, indigenous. However, they did not apparently sense--at least they were doing nothing about--this responsibility.

It is the purpose of this book to show the basic differences in attitudes and concepts of the Latin Americans and foreign missionaries. It brings up all the problems encountered on the field and proposes solutions by presenting a hypothetical situation--the missionaries facing the lack of communication, the meeting as equals to air grievances, the realization of two separate spheres of operation and the need to cooperate in order to ensure success, the confession of sin, prayer, Holy Spirit's infilling, and finally solutions offered.

All the missionary problems, of course, do have a root in misunderstanding

and a lack of true, committed love and selflessness. Each party has its eccentricities and definite faults; but the Spirit of God is able to unify them in the common cause of the advancement of the Lord Jesus Christ in the hearts and lives of men.

The author on page 90 of this work shows his personal conviction that the solution is a "second blessing" of the Spirit. Theologically he is wrong; but certainly the fruit of the Spirit need to be manifested.

William Fay

Winona Lake, Indiana

ERNEST HEMINGWAY: A CRITICAL ESSAY. By Nathan A. Scott, Jr. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 46 pp. 85¢.

More pastors need to acquaint themselves with the currents of thought in the twentieth century if they would make their ministries relevant to the needs of people whose tastes and attitudes have been shaped by contemporary thought. And this can be achieved without sacrificing one iota of the content of the Gospel message, in this reviewer's opinion. Dr. Scott's essay on Ernest Hemingway is one of a series on contemporary writers produced by Eerdmans Publishers, presumably to meet just such a need.

The study is quite adequate as a product of literary criticism. It boasts a capsule biography of the man Hemingway, which is followed by a digest of Hemingway themes fortified with examples from his works. Dr. Scott sees a threefold Hemingway world schema: (1) a Wordsworthian reverence for nature and life as a human obligation; (2) an

absurd nothingness, or nada, the futile pessimistic side of life which nevertheless can be faced with courage and stoic determination even in the face of apparently overwhelming odds; and (3) a transcendence over the absurdities and limitations of life through intense romantic love. Although it is not completely novel, the interpretation here is clear, concise, and artistic as well.

The last several pages finally get around to the point of the booklet. Dr. Scott sees Hemingway as basically a "spiritual" writer (!) who avows a reverence for life much more than he emphasizes its futility. In this view Hemingway's writing reflects "the soul's journey in search of God," even though he may not fit neatly into the mold of formulated Christian faith. And yet Dr. Scott recognizes that Hemingway did not plumb the depths that the Apostle Paul reached: Hemingway does not come to the end of himself; he does not conclude that he needs God's remedy of salvation in Christ to overcome the sin and chaos which characterize the heart of man.

The booklet can be appreciated by the novice as well as the initiate steeped in Hemingway lore. But after a study of Hemingway's novels and short stories the evangelical Christian will most likely demand a sharper and more positive criticism of the Hemingway philosophy in the light of Biblical truth than this study affords. Here is an important step in the right direction; however, one could wish for a more theologically-oriented piece of literary criticism when offered as representative of the Christian perspective.

Edgar J. Lovelady

Grace College

THE WORD GOD SENT. By Paul Scherer. Harper and Row, New York, 1965. 272 pp., \$4.95.

The author of this book has attempted to satisfy a recognized need to improve sermon delivery. He is filled with enthusiasm and convinced that there "never will be any adequate substitute for preaching." However, the good imagination, vivid descriptives and the general call to arms are neither specific enough nor sufficient to render this work a genuine asset to an aspiring speaker. It would appear that the author makes several mistakes which are fatal to his cause.

First, there is too much energy spent on developing a defense for the Scripture. Too much space is occupied supporting a case for the intrinsic value, dependability and urgency of the Word. While there may be a need for such a presentation, it seems to be poorly invested in this volume and little use to the practical function of preaching.

Second, the abuse of the Bible is crippling. The exodus from Egypt is compared with American Indian legends, and he insists that to read Christ into the Old Testament such as Isaiah 53 "is to sacrifice authenticity for the sake of relevance" (p. 35).

Third, the author's own sermons comprise over half of the book and do not whet one's appetite to preach. We acknowledge the fact that hearing them delivered would help greatly, but in written form they lack urgency and challenge while appearing to be a mere stating of facts.

We wish to be charitable; however, the need for good books on preaching has gone unanswered.

William L. Coleman
North Shores Baptist Church
St. Clair Shores, Michigan

INTERPRETING THE ATONEMENT. By Robert N. Culpepper. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 170 pp. \$2.45.

The doctrine of the atonement has prompted considerable thought during the course of the Church age, and continues to be a subject of interest. Robert Culpepper has produced a very substantial handbook dealing with the Old and New Testament backgrounds of atonement, the historical attempts to understand the meaning of the atonement, and a concluding attempt to reconstruct the doctrine in the light of modern research and historical perspective. Serious students of theology will find the interaction with this treatise a most profitable pursuit.

The fundamental meaning of the Biblical witness is found in the truth that redemption is anchored in history. God works in human history through an elected, covenant people, and the divine act of redemption upon which the covenant is based is redemption from sin through sacrifice. The meaning of sacrifice constitutes the heart of the problems relating to the atonement. The author criticizes particularly the interpretation of sacrifice associated with penal substitution. The three premises of this interpretation are (1) the transference of guilt from the guilty to the innocent; (2) blood signifies death; (3) the purpose of sacrifice is to appease the wrath of an angry God. The remainder of the book seeks to show the inadequacy of this viewpoint, and the need for a more Biblical and modern reconstruction.

The survey of historical interpretations of the atonement reveals that no attempt to explain the atonement is adequate. Most of the historical options have been an over-emphasis upon one strand of the Biblical teaching concerning atonement. Theologians

of the past have also had difficulty reconciling the objective and the subjective aspects of the atonement. The result of these failures has been in many cases a severe distortion of the real meaning of the atonement as well as other basic Christian doctrines. Modern theologians must avoid the unbalanced options of the past, and seek to include in any formulation of the doctrine all of the true Biblical insights as to the meaning and purpose of the atonement.

The constructive statement of atonement proposed by the author is in many respects a fine, Biblical definition of atonement. The objective, unique, once-for-all, historical nature of the cross is clearly affirmed as also is the necessity of the response of faith which brings the cross into the sphere of our everyday lives. The weakness of the statement centers in the author's concept of propitiation which seems to be too much influenced by modern attempts to divorce propitiation from the wrath of God. Propitiation arises out of the love of God, and may be defined as that act of God by which sin is covered and its guilt removed in order to provide a means of approach to a holy God. Blood of sacrifice is to be interpreted as a symbol of life indicating the dedication of the worshipper to God. When by faith the sinner identifies himself with the perfect sacrifice of Christ, our imperfect obedience is taken up into His perfect obedience and covered by it. The problem with this approach is not in that which it affirms, but in the exclusion of the Biblical aspects which are clearly associated with propitiation as Leon Morris has shown in The Cross in the New Testament. Culpepper thus joins the long line of interpreters of the atonement who emphasize some themes only to exclude others.

William R. Foster

London College of Bible and Missions

A GUIDE TO MODERN VERSIONS OF THE NEW TESTAMENT. By Herbert Dennett. Moody Press, Chicago, 1966. 142 pp. \$2.95.

By special arrangement with Samuel Bagster and Sons Limited, Moody Press has made available an interesting guide on New Testament versions. Author Herbert Dennett describes and evaluates nearly forty translations, four special editions and six concordances of the New Testament. In his Introduction Mr. Dennett discusses the meaning of "versions," describes the five main types, and treats translation problems and the history of translation. In the main body of the book, he handles each translation with a short description, selected passages and a summary of relevant features (e.g. the life of the version). His assessment compares the versions as to use of the definite article, translation accuracy, synonym distinction, tense translation and Christ's person.

The author alerts the reader to biased and corrupted translations. He exposes some fallacious claims of versions (e.g. The Amplified New Testament supposedly restores meaning to 10,000 obscure words, when the total New Testament vocabulary is about 4,700 words!). Mr. Dennett discourages the use of the Scofield Reference Bible for general study because the reader might embrace Scofield's interpretation (p. 127). His comments on the Revised, American Standard and Revised Standard versions are very brief.

Lovers of the King James Version (KJV or Authorized Version) will regard the author's evaluation as an "unhappy" assessment (to use his own term). Mr. Dennett considers KJV as a copy of the Bishop's Bible, which in turn, is a translation from a poor Greek text. It is a magnificent, stately version which fails to give the true picture of the original Greek translation (p. 28). When

the author uses a quote from C. J. Cadoux to summarize his evaluation of KJV, his assessment becomes disconcerting and unjustified. The King James Version "permanently keeps all who hear the Scriptures read avoidably misinformed as to what the Scriptures really say" (p. 31). He later mentions that the numerous KJV variations are actually of minor importance and do not affect the sense of the passage or the doctrine of Scripture (pp. 120, 121). However, the seed of doubt is already sown in the mind of an untaught Christian.

The term "Authorized Versions" on page 31 seems strange. A capital letter is omitted from the word "some" on page 46 and the letter "J" is missing from the word "John" on page 108. The type of the book distractingly changes at least thirty-five times. Perhaps the printing corrections were set off in smaller type face. The type of the reviewer's copy rolls on pages 41, 81, 99, and 126. On page 124 the reader is requested to refer to the Received Text as described on page 111. However, page 111 considers only the New World Translation. Neither the book proper nor the fly jacket give a single detail as to the identity, educational level or achievements of Herbert Dennett.

James H. Gabhart
Tippecanoe Community Church
Tippecanoe, Indiana

WHY SCIENTISTS ACCEPT EVOLUTION. By Robert T. Clark and James D. Bales. Baker Book House, Grand Rapids, 1966. 113 pp., \$2.50.

This book is admittedly, not a debate of the various issues and arguments for and against evolution, but rather a demonstration that the theories of evolution were accepted

by scientists on grounds that were other than scientific, and were accepted by non-scientists because scientists accepted them. The authors examine the early background, basic philosophy and sometimes personal correspondence of the prominent men of evolutionary science to ascertain their position and the reasons for it.

Included are chapters on the groundwork done by Hutton, the inhibited yet potent doctrines of Lyell, the scientific and Biblical distrust which Darwin had, the narrow-mindedness of Spencer, the influence of Huxley and the bias of Wallace. This study in the conformity to anti-supernatural prejudice attacks the evolutionary position by exposing doubts and inconsistencies of the foremost spokesmen.

According to the authors, common elements are apparent in the lives and writings of the formative evolutionists. Disrespect for authority, rejection of the supernatural, dependence on extreme uniformitarianism, and the compulsion to supplant creation with some form of evolution, characterizes these early proponents. Drs. Clark and Bales, for instance, show that Spencer "had been so influenced by the idea of uniformity that he was unwilling to consider the idea of a supernatural creation" (p. 63).

The book deals with the problem of one scientist who accepted the reasonable conclusions of science and rejected his own reasoned conclusions concerning theology because of certain questions and doubts. He appeared willing to work toward solving the difficulties of science, yet unwilling to work toward solving his own difficulties concerning theology as if it were so much bother. The assumption of evolution by Huxley and others comes as a result of prior denunciation of the supernatural, not as a result of facts, assert the authors (pp. 57, 70, etc.).

The writers feel that when it becomes generally known that scientists of the past accepted evolution because of an anti-supernatural bias, the scientists of today will first, cease to reject a man because he fails to hold evolutionary views, second, question the validity of the acceptance of evolution, and third, perhaps scientifically, question the validity of evolution itself.

This book presents an excellent, concise treatment of the thinking behind the acceptance of evolution and would make a good complement to a Scriptural presentation for creation.

John McKay

Grace College

PATTERN FOR MATURITY. By J. Dwight Pentecost. Moody Press, Chicago, 1966. 288 pp. \$3.95.

This volume is a thoroughly Biblical analysis of the development of the Christian into the image of Christ. It is a drastic improvement over the cartoon booklets and the flower-bed devotionals of our time.

Basing the book upon a series of messages to his students at Dallas Theological Seminary and his congregation at the Grace Bible Church, the author depicts the Christian and explains the separate components. The heart, the will, the mind, the old and new natures are discussed with fine precision from the Scriptures.

Early in the book an excellent transition from the glory of God in the Old Testament to the glory of God in Christ will place the Christian in a true perspective of what God intends for his life.

The author helps to solve the problem of the new life in Christ by developing the keynote in the word "capacity." This section could cure many of the ailments of the frustrated Christian. Likewise the book contains a good discussion on Christian liberty and under what conditions the Christian should relinquish it.

The author makes many statements which cause you to think; however, only once is there the feeling that he used particularly poor judgment. Comparing those who prefer a doctrine of eradication Dr. Pentecost says, "But this, of course, is the desire of the weakling who seeks to be removed from the battle completely, . ." (p. 106). It seemed an undue pronouncement upon their character.

The greatest single drawback to the book will be its deliberate style. The writing is analytical in its exactness and may take some determination on the part of young Christians to read it. Yet every young Christian who reads it will benefit greatly. Even the price is commendable.

William L. Coleman

North Shores Baptist Church
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THE MYSTERY OF ISRAEL. By H. L. Ellison. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 96 pp. \$1.25, paper.

Like Paul, Ellison does not want his readers to be "ignorant of the mystery of Israel" (Rom. 11:25); therefore, he has provided a good exposition of chapters 9-11 of Romans. In an introductory chapter, he ably expounds and harmonizes the Pauline indictment upon Israel ("But the wrath has come upon them to the uttermost," I Thess. 2:14-16)

with her future destiny described in Romans 9-11. It is unfortunate that Ellison chose not to relate chs. 9-11 to the total argument of Romans. That is his prerogative, but a brief explanation of the theme would have increased the value of the book. Much comfort and joy can be seen in the relationship between the guarantee of the eternal salvation of a believer and the complete fulfillment of the covenant promises to Israel.

Ellison makes a clear distinction between Israel and the church. He also tackles the problem of the definition of "Israel," accepting the view of election or spiritual Israel in contrast to national Israel or the physical Jew. He sees a national future for election Israel, but nowhere does he relate this future to the dispensations (e.g. Millennium) or to the second coming of Christ. Again, this is unfortunate. The reviewer was left with the impression that Ellison himself did not know; therefore he did not raise the question.

The delicate relationship between sovereign election and human responsibility was well presented.

This volume is recommended for the serious student of Bible exposition and prophecy, but it would prove to be difficult reading for the superficial student. It should be on the reading list for those who are studying Romans.

Robert Gromacki

Cedarville College

CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA. By John B. Grimley, Gordon E. Robinson. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966. 386 pp. \$3.25.

Grimley and Robinson's compact but thorough survey of Christian missions and churches in Nigeria has three parts: The Setting for Church Growth, Indigenous Church and The Dynamics of Church Growth.

The first part is divided into two chapters. Chapter I covers a variety of subjects including geography, architecture of the central belt of Nigeria, complexities of tribal patterns and changing winds sweeping over Nigeria. Migrations of Africans into Nigeria and linguistic chaos (248 languages in Nigeria!) are big contributions to tribal confusion and Grimley demonstrates this fact capably. The post-World War II awakening of Nigerians to the outside world, economic and political conditions and challenges faced by Nigerian churches are major changing winds in Nigeria pointed out by Chapter II, Missions in the Central Belt, is a fact-packed briefing on the historical development of Christian churches in Nigeria. The 41 pages, with statistical details of the churches, presents the salient data about the spread of Christianity in the Nigerian central belt in an interestingly informative way. Much of the material mentioned in chapter II can be repeated not only for the rest of Nigeria but many other African areas.

Part II, Indigenous Church Growth, has four chapters (III-VI). Chapters IV-VI are tedious repetitions of church membership statistics which, in Africa, are often less reliable than corresponding data in the United States. Facts on the establishment of the indigenous church in Nigeria in chapter III are helpful reference tools, even though a bit encyclopedic.

A touch of linguistic chaos exists in the table of contents with reference to the contents of Part III. For the table of contents says Part III comprises chapters VII-IX and I-VI! A glimpse at p. 237 shows a half title

page reading Church Growth in Southern Nigeria. Obviously, all material from that point to the end of the book should be Part IV --and so shown in the table of contents.

Part III, Dynamics of Church Growth, consists of three chapters (VII-IX): Dynamic Movements to Christ, Some Dynamic Factors in Church Growth and Broadening the Base of Church Growth. Chapters VIII-IX are probably more interesting than chapter VII for lay readers. The factors in Nigerian church growth discussed in chapter VIII include church-mission relations (which covers relationships between missionaries and mission organizations and the indigenous African churches), tribal relationships (intertribal relationships and the impact thereof on church membership and indigenous spread of the gospel), the influence of Mohammedanism and polygamy, pagan religions, mission auxiliaries (schools, hospitals, for example) and church attendance. All these factors are vitally important, in a different way, through independent Africa.

Chapter IX suggests ways to reach the entire population in the areas reached by the Christian churches and considers problems faced by some churches and their attempts to solve some of the bottlenecks. Chapter IX also proposes ways to focus all factors on church growth.

The first two chapters of what should be Part IV), Church Growth in Southern Nigeria follow the topics and formula of the corresponding chapters of Part I. Then chapters III-VI are concerned with specific historical and contemporary problems confronting churches in Southern Nigeria:

Chapter III Divisions and Church Growth deals with assorted problems contributing to ecclesiastical disharmony. These difficulties are discussed according to

various areas of Southern Nigeria. The chapter is more a record than a textbook of solutions.

Chapter IV Prophetism and Church Growth has nothing to do with prophecy in the Biblical sense. Throughout sub-Saharan Africa independent African Christians rose up and circulated throughout the land as "prophets." Usually such preachers had been members of Catholic or Protestant churches that had been disciplined by those churches and deprived of their membership. But not all such independent African leaders were disciplined people. Sometimes they simply withdrew because they could not agree with the theology of traditional churches whose teaching seemed to be at odds with the revelations which the "prophets" claimed to have. So in chapter IV of Church Growth in Southern Nigeria takes up some specific illustrations to show how independent churches and their leaders disrupted missions and how traditional churches responded.

Chapter V refers to traditional church growth. Chapter VI treats future church growth, dealing with receptivity of Nigerian Christians toward enormous church growth potential in their country, how Nigerians become Christians, influence of Christian schools and medical work on church growth and problems needing solutions:

- Keeping accurate records of church growth.
- Need of Christians to live compatibly with their professed beliefs.
- Neglect of evangelism among African Christians.
- Shadow of foreignness over African Christianity (too much imitation of American and European ways).
- Polygamy (and its conflict with Church teaching on marriage).
- Development of training programs produce adequate church leadership.

Abundant church growth charts are in Church Growth in Central and Southern Nigeria. Tables would be more useful. Maps on pp. 57, 66, 70 and 244 are crowded. Smaller numerals would improve the map on p. 70. The ethnic group maps on pp. 250, 251 are the best ones. Colored maps would be better!

Two good bibliographies (pp. 233-336, 375-379) are included. Missionaries and missions students will find Church Growth in Central and Southern Nigeria helpful.

Benjamin Hamilton

Grace Theological Seminary

THE REVELATION OF JESUS CHRIST. By John F. Walvoord. Moody Press, Chicago, 1966. 347 pp. \$5.95.

No portion of Scripture is more misunderstood or misinterpreted than the book of The Revelation. Attempting to avoid technical language, John F. Walvoord, President of Dallas Theological Seminary, expounds with understanding the pictures and puzzles of The Revelation. The King James Version is used as the Bible text and Nestle's work for the Greek foundation. Dr. Walvoord reflects his book with the total pictures of eschatology, theology and bibliology. Recognizing symbolic features, he takes prophecy as literal unless in conflicting context. A defender of premillennialism, the author graciously discusses divergent interpretations to include amillennial--post-millennial approaches to The Revelation.

Dr. Walvoord divides his commentary into the Scriptural twenty-two chapters with a profitable Introduction and a Bibliography of over 125 cited authors. He believes that

ne book symbols are best explained by their message in another passage. However, to do the entire book symbolically would nullify the message. Dr. Walvoord defends the traditional view of authorship as John the beloved disciple and elder (II John 1). He cautiously identifies the beast (ch. 13) as a gentile from the Near East and his mark as identification to conduct business and purchase the necessities of life. He also considers his beast to be the little horn (Dan. 7:8); "the prince that shall come" (9:28); the willful king (11:36-45); the man of sin or lawless one (II Thess. 2:3). He suggests neither beast of chapter thirteen to be Jews.

The goal of Revelation is "to trace the divine movement of history toward the goal of universal recognition of the Lord" (p. 112). Therefore, consideration of the book of Revelation without chronology will reduce its prophetic significance to a minimum. Dr. Walvoord expounds the chapters: chapter 1, an outline of past, present and future things; 2-3, the Church on earth; 4-5, the Church in heaven; 6-19, a picture of the concentrated events of the last three and a half years of tribulation according to Daniel 9:27; 20-22, final judgment, millennium and the eternal state. Ecclesiastical Rome will be the world capital during the first half of the Great Tribulation and rebuilt, political Babylon will be the leader in the second half. He suggests the rapture of the Old Testament saints at the end of the Tribulation.

Occasionally, Dr. Walvoord expects his readers to know without elaboration the work and argument of certain authors such as J. B. Smith (p. 300). Evidently a typographical error appears on page 53 where the word "nor" is printed in place of "north." This wonderful presentation will be a heart-

warming message for ministers, an excellent textbook for students and a sound guide for teachers.

James H. Gabhart

Tippecanoe Community Church
Tippecanoe, Indiana

ROMAN CATHOLICISM TODAY. By H. M. Carson. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 128 pp. \$1.45, paper.

Here is a very well written and up to date analysis of the major doctrines of the Roman Catholic Church produced by one who is a protestant in the historic sense of the word. What makes the work especially valuable is that the author cites recent publications having the full imprimatur of the Roman Church. No one can accuse him, therefore, of conjuring up long dead ghosts of the past.

Worthy of special comment is the author's first chapter, where he takes up the question of whether or not this is an appropriate moment to reopen the controversy between the Church of Rome and the Reformed Churches. He admits that many who call themselves protestants feel that friendly encounter and dialogue should now take the place of polemic with Rome. Such protestants would appeal to the liberalizing tendencies of the Church of Rome, especially as reflected in the tenor of the recent Vatican Council and the writings of such Catholic theologians as Hans Kung. The author discusses these new tendencies, and then hastens to demonstrate that the matters which are under debate within the camp of Rome are not really fundamental

points of Roman theology. For example, he says that it is one thing to use the vernacular in the mass and to make other changes in the mass in the interests of ritual simplification, and it is quite a different thing to deal with the doctrine of the mass itself. With refreshing insight he says, "A vernacular mass in a Paris kitchen with a priest in ordinary attire is still the mass of the Council of Trent until the latter Council's doctrine is changed."

The other 14 chapters of the book deal with different aspects of doctrine and practice in the Roman Catholic Church. Since the author considers the question of papal infallibility to be the most crucial one in any confrontation with Roman theology, he spends four chapters on this topic alone. By three convincing lines of approach--Scripture itself, early Christian tradition, and later historical testimony--he convincingly demolishes Rome's claim to papal infallibility. Other chapters treat such important subjects as the sacraments, the priesthood, the mass, mariolatry, penance, indulgences, and purgatory. The book is enhanced by a final chapter in which the doctrine of justification by faith alone is shown to be the teaching of Scripture. The author rightly

concludes that the question of how a man may be just before God has been and continues to be the basic issue in the controversy between Rome and the Reformed Churches.

The book is highly recommended as being an interesting, scholarly, and full current study which is, at the same time true to the Scriptures and to the historic Christian Faith. Ministers and lay leaders should not fail to obtain a copy, not only because of the excellence of the work, but also because of the importance of the material for the present hour of the Church. Yet for any Christian, it should prove to be illuminating and highly profitable reading. Indeed, so fair is the author with the handling of the material and yet so convincing is he in his presentation of the Biblical position that one is tempted to wonder how a Roman Catholic could ever read this book and not at least be greatly shaken in his faith toward the entire Roman system.

Robert Rapp

Bloomington, Indiana

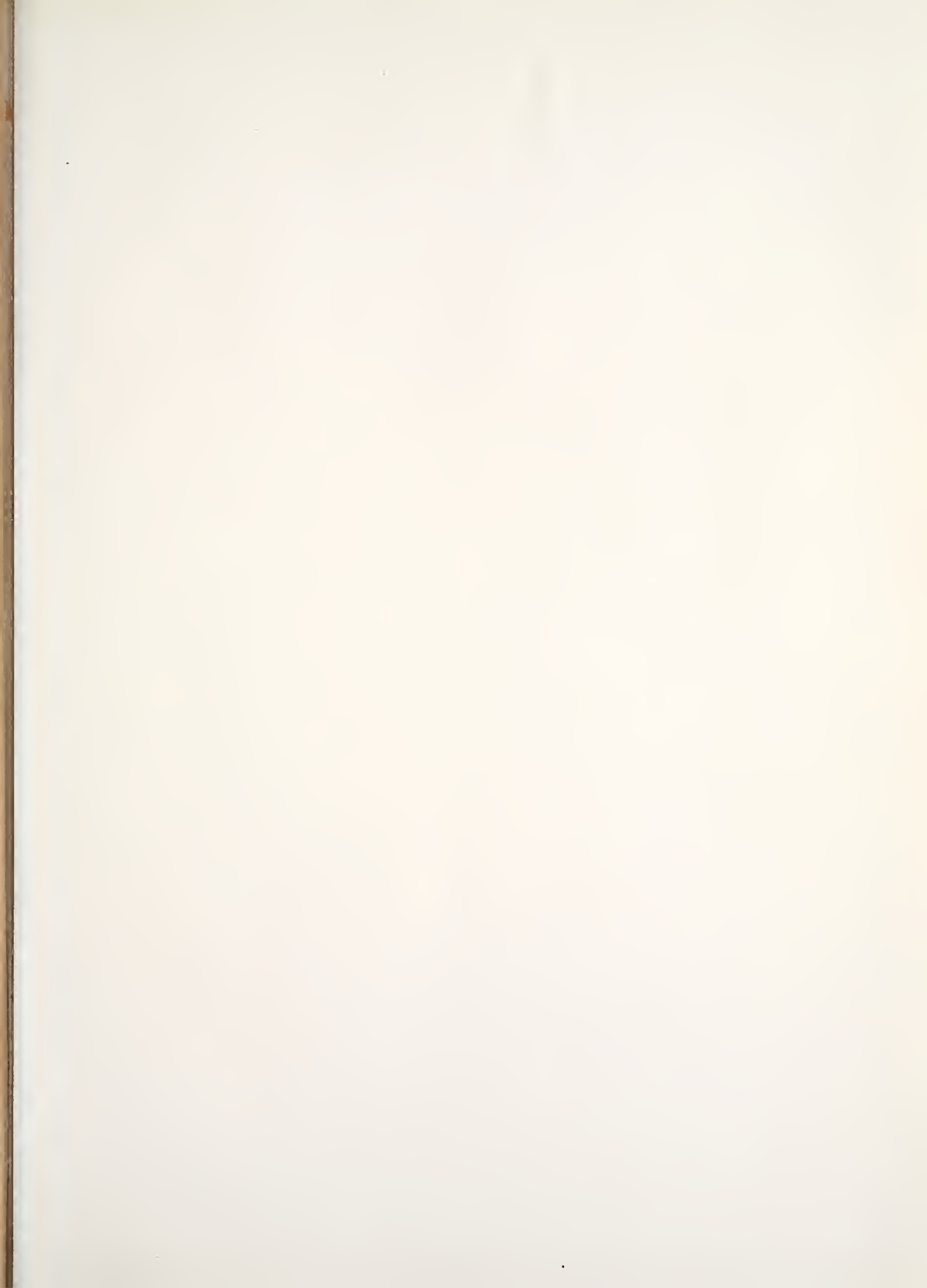
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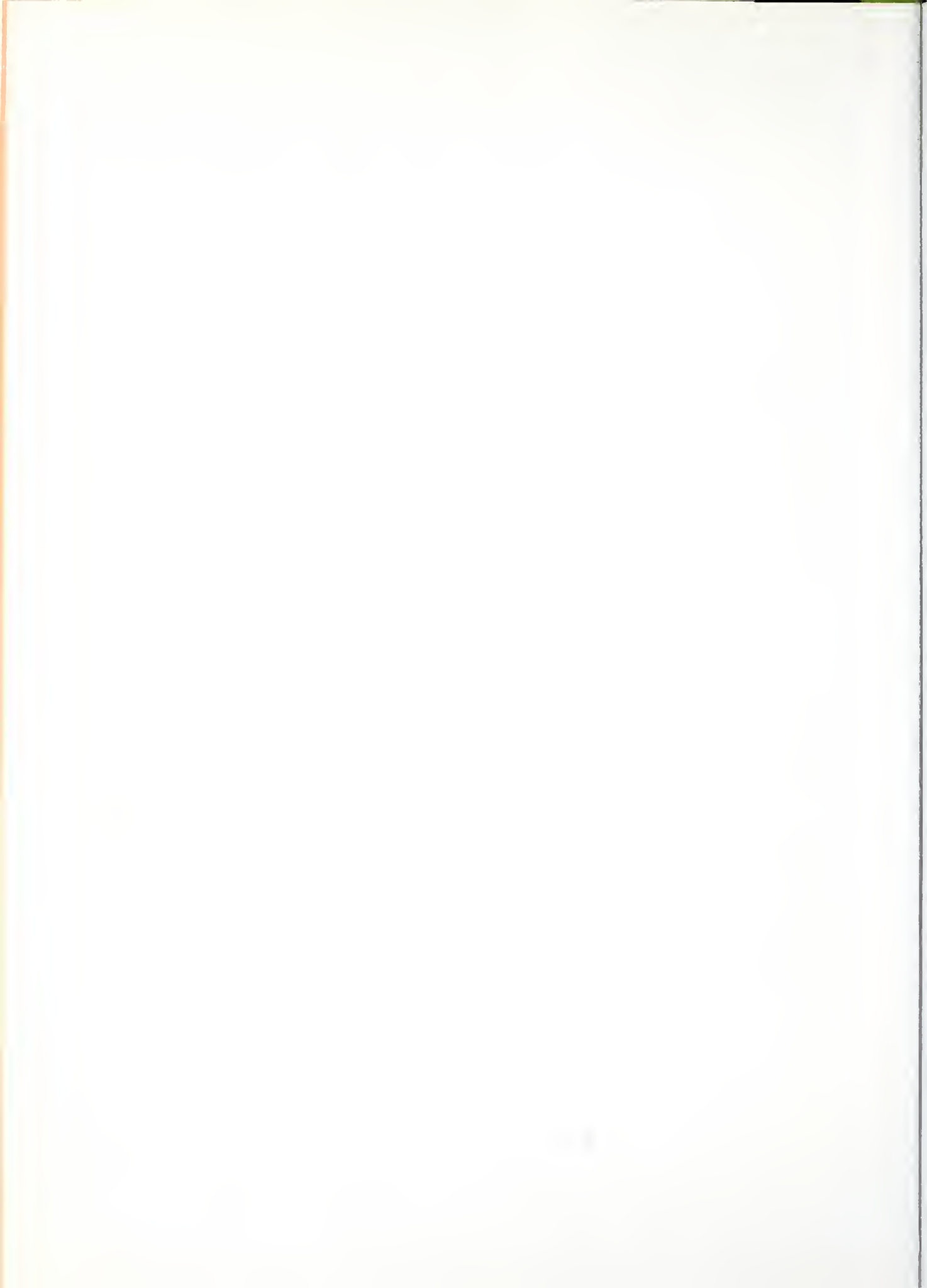
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- HYMNS AND HUMAN LIFE. By Erik Routley. William B. Eerdmans Publishing Company, Grand Rapids, 1959. 345 pp. \$3.95.
- LEAST OF ALL SAINTS. By Grace Irwin. William B. Eerdmans Publishing Company, Grand Rapids, 1957. 261 pp. \$2.25, paper.
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- RELIGION AND THE SCHOOLS (A REFORMED JOURNAL MONOGRAPH). By Nicholas Walterstorff. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 46 pp. \$.75, paper.
- EDITH SITWELL: A CRITICAL ESSAY. By Ralph J. Mills, Jr. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 47 pp. \$.85, paper.
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- NEW TESTAMENT WORD LISTS. By Clinton Morrison and David H. Barnes. William B. Eerdmans Publishing Company, Grand Rapids, 1964. 125 pp. \$2.95, paper.
- FAITH AND THE PHYSICAL WORLD: A COMPREHENSIVE VIEW. By David L. Dye. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 214 pp. \$2.95, paper.
- FROM ETERNITY TO ETERNITY. By Eric Sauer. William B. Eerdmans Publishing Company, Grand Rapids, 1954. 207 pp. \$2.25, paper.
- THE TRIUMPH OF THE CRUCIFIED. By Eric Sauer. William B. Eerdmans Publishing Company, Grand Rapids, 1951. 207 pp. \$1.95, paper.
- THE DAWN OF WORLD REDEMPTION. By Eric Sauer. William B. Eerdmans Publishing Company, Grand Rapids, 1951. 205 pp. \$1.95, paper.
- THE CHURCH BETWEEN THE TEMPLE AND MOSQUE. By J. H. Bavinck. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 206 pp. \$2.65, paper.
- GOD WITH US: A LIFE FOR YOUNG READERS. By Marianne Radius. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 286 pp. \$4.50.
- THE GREATEST OF THESE IS LOVE. By A. A. Van Ruler. William B. Eerdmans Publishing Company, Grand Rapids, 1958. 111 pp. \$1.45, paper.

- THE CHILD'S STORY BIBLE. By Catherine F. Vos. William B. Eerdmans Publishing Company
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- THE NEW SCOFIELD REFERENCE BIBLE. Ed. C. I. Scofield. Oxford University Press
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- IS GOD DEAD? By Cornelius Van Til. Presbyterian & Reformed Publishing Company
Philadelphia, Pennsylvania, 1966. 43 pp. \$.75, paper.
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& Reformed Publishing Company, Philadelphia, Pennsylvania, 1967. 80 pp. \$1.50, paper.
- CONFRONTING THE CULTS. By Gordon R. Lewis. Presbyterian & Reformed Publishing
Company, Philadelphia, Pennsylvania, 1966. 198 pp. \$2.95, paper.
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- CHRISTIAN REFLECTIONS. By C. S. Lewis. William B. Eerdmans Publishing Company,
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- THEY CALLED HIM MISTER MOODY. By Richard K. Curtis. William B. Eerdmans Publishing
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- THE EPISTLES OF ST. JOHN. By B. F. Westcott with a new introduction by F. F. Bruce.
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- GIVE ME THIS MOUNTAIN. By Helen Roseveare. William B. Eerdmans Publishing Company,
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- CHRISTIANITY AND THE AFFLUENT SOCIETY. By Reginald H. Fuller & Brian K. Rice.
William B. Eerdmans Publishing Company, Grand Rapids, 1966. 191 pp. \$2.45, paper.
- THE EARLY CHRISTIAN CHURCH. By J. G. Davies. Doubleday & Company, Garden City,
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